

THE PACIFIC

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Number 50

If Men Were Wise.

WHAT might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite
In love and right,
And cease their scorn of one another?
Oppression's heart might be imbued
With kindling drops of loving-kindness;
And knowledge pour
From shore to shore,
Light on the eyes of mental blindness.
All slavery, warfare, lies and wrongs,
All vice and crime might die together;
And wine and corn,
To each man born,
Be free as warmth in summer weather.
The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world to-morrow.
What might be done? This might be done,
And more than this, my suffering brother—
More than the tongue
E'er said or sung,
If men were wise and loved each other.

—Charles Mackay.

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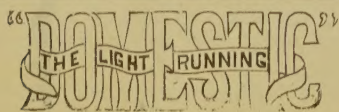
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We must remember that we are short-sighted creatures. We are like an unskillful chess-player, who takes the next piece, while a skillful one looks further. He who sees the end from the beginning will often appoint us a most inexplicable way to walk in. Joseph was put into the pit and the dungeon; but this was the way that led to the throne.—Richard Cecil.



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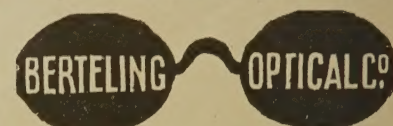
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THE PACIFIC

FIRST PUKE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, December 12, 1901.

He Leads.

"He leads us on
Through all the unquiet years,
Past all our dreamland hopes and doubts and fears,
He guides our steps; through all the tangled maze
Of sin, of sorrow, and o'erclouded days
We know his will is done;
And still he leads us on."

Christianity's Outlook Nationally.

It requires a survey, now and then, of past conditions, to bring people to a realization of the fact that the Christian church has a stronger hold on our nation now than it ever had in the past. There was progress all down through the nineteenth century. In 1800 there was one church to every 2,000 of the population. At present there is one to every 414. In 1800 one-fourteenth of the population were professing Christians; now one-fourth. There is considerable said nowadays about the small per cent of men in the membership of the churches. But as to this, there has been advancement. In 1800 only 20 per cent of the members were men. In 1900 the per cent was 33 1-3. This would indicate that it is easier to reach men with the gospel message than it was an hundred years ago. The college graduate, it is well known, has large influence in moulding affairs, and it is significant that the per cent of Christians among college students is more than five times larger now than it was an hundred years ago. Of the young men and young women who were graduated last year, 65 per cent were Christians. Every decade of the last century saw an increase in the number of professing Christians, an increase greater than the increase in population. The showing for the church is good, so far as numbers go.

If, now, it is found that in Christian living the members of the church today measure up to the standard of a half-century and a century ago, there is cause for gratulation on the part of the church. Notwithstanding all that is said concerning worldliness in the church, and justly, too, we believe that there is as much spirituality as there ever was. It is not manifesting itself always in the old ways; but there is manifestation everywhere of it, and it seems to have taken, during the last few decades, a more practical form than with many in the past. The Christian conscience has been elevated. Men cannot

today treat their fellows as they once were treated. Where, in all our land, can there be found a Christian man who will today argue in favor of slavery as a divine institution, and where could be found, among Christians today, any who could, without pangs of conscience, treat the negro as he was treated half a century ago? When we contemplate the race prejudice existing among us at present it is evident, of course, that there is need of an uplift of conscience in this respect; but no one can compare past with present and fail to record an advancement from that which once was. So, too, in all the relations of man with man, there has been an improvement in Christian conduct. The idea of the fatherhood of God and the brotherhood of man is ruling now, even in the church, as it did not rule some years ago.

All in all, there is abundant reason why the church should thank God and take courage. The gospel in the world is as leaven. It is for us to believe this not simply because Christ said it, but because history shows it. Here in the beginning of the twentieth century the world stands close to another "fullness of time." Christ's law is not only to be established, during the century, in lands now in darkness, but it is to be more fully established in the hearts of his followers throughout Christendom.

The Wider Outlook.

Surveying now the great world field, it is seen that the Christian religion is steadily taking possession of the earth. Between the years 1786 and 1886 there was an increase of fifty-four per cent in the world's population. But during those one hundred years the nominal Christians increased more than an hundred per cent. One hundred years ago about one-third of the world's inhabitants were living under the government of Christian nations. At the present time fifty-five per cent are under Christian rule. Everywhere the door is open for the proclamation of the gospel. At least three-fourths of the Mohammedan people are living where there is freedom for gospel work and under governments in which no sword hangs over the heads of converts to the Christian faith. In India, in Siam, in Egypt, in Africa, there is Christian rule, and the gospel has free access to the hearts of those peoples. Not long ago the Christian

religion was accorded in Japan equal privileges with the ancient faiths; and there is every reason for the belief that in China, notwithstanding the recent troubles, the wheels of the gospel chariot are not to be blocked. Indeed, the signs of the times point toward a speedy uplift of the Christian faith in that land so recently reddened by martyr blood. There, as elsewhere, the blood of the martyr will be the seed of the church. Under terrible persecution the Chinese converts have shown themselves true to their profession. Not a few of them have shown themselves worthy to rank with the sainted Polycarp of the early Christian church, who said, at the burning stake, when urged to deny Christ: "Eighty and six years have I served him, and he has done me no harm; how can I blaspheme him—my Lord and my King!" This faithfulness, under so trying circumstances, unto him whom they had taken as their Lord and Master, is already bearing fruit. It is impressing the hearts of their countrymen, as loyalty to the Christ has never failed to impress in every land under the sun since that day when His Church began its triumphant career upon the earth. This loyalty on the part of the Chinese converts has also tended to create a larger faith in that people among the people of other lands. It is another evidence of the worth of the gospel and has silenced among us some objections to missionary work on their behalf. It has shown conclusively once more that Christianity can take men who are utterly selfish, covetous, revengeful and treacherous, and can so transform them that they will give themselves unreservedly for the good of their fellow-men and the glory of God. As to the Chinese themselves, there is no doubt that they are thinking now as they have never thought before. Says Dr. W. A. P. Martin in his new book, "The Lore of Cathay," from the Revell press only a few weeks ago: "Christianity has already begun to arouse their attention, and when the spirit of inquiry is once thoroughly awakened, the three creeds, the *San Chiao*, will not long sustain the ordeal."

That was a significant remark which a Buddhist monk in Japan made not long ago to a Christian missionary: "Buddhism is now at its height (lifting up his hand to his head as he spoke) and Christianity is down here (placing his hand on his knee); but by and by Christianity will have made such progress that the two religions will be on the same level. They will then be united in one, and I shall become a Christian."

But Buddhism is no longer at its height, even in Japan. And in China, Eitel, than whom there is no higher authority, says that "the people as a whole have no respect for the Buddhist church and habitually sneer at the Buddhist priests"; that they "are mostly recruited from the lowest classes and one finds among them frequently the most wretched specimens of humanity." Robert E. Speer in his work, "Missions and Politics in Asia," says that the most pitifully abject human being he ever saw was a Taoist priest, with long, matted hair run through with straws, half-naked, begging in the streets of Peking. The Christian world knows that

neither in Buddhism nor in Taoism, nor yet in Confucianism, is there any hope for China. And China herself is beginning to see this, and the gods will soon be toppling from their thrones there as they were toppling two thousand years ago in Greece and Rome.

One of the most encouraging signs of the times is found in the great awakening of the last year in Japan. The thousands of conversions show that the truths of the gospel are making a profound impression in that empire, and there are good reasons for the belief that the good work will go on until Japan will be one of the shining jewels in Christ's crown. The work of John R. Mott, as it is reported in our columns this week, adds largely to what had been accomplished theretofore in this awakening. It is significant that this Christian worker should write of some of those meetings that they were the most fruitful in all his experience.

Among the most encouraging signs of the times in China is the turning of the Chinese to the missionaries for advice as to educational matters. The Governor of Shantung recently asked Mr. Richards, the secretary of the English Society for the diffusion of Christian and general knowledge in Shanghai, to provide him with a list of the best books in Chinese on modern learning, saying that it was his intention not to promote any of his five hundred mandarins who were expecting promotion until they had passed an examination in Western science and learning. Mr. Richards says: "If the other eighteen governors of China follow Yuan Shihhai's example, which is not impossible, nor even unlikely, as I have heard more than one speak of a similar plan, who will not say that God has wrought marvels in China, of which we can scarcely realize the tremendous importance?" Two others have asked advice on important matters from Mr. Richards, and the attitude everywhere is such as to indicate that the missionaries will ere long be the trusted counsellors throughout China.

In 1853 Sir Charles Trevelyan wrote concerning India: "Many persons mistake the way in which the conversion of India will be brought about. I believe it will be brought about. I believe it will at last take place wholesale, just as our own ancestors were converted. The country will have Christian instruction infused into it in every way by direct missionary education, and indirectly through books of various kinds, through the public papers, through conversation with Europeans, and in all the conceivable ways in which knowledge is communicated. Then, at last, when society is completely saturated with Christian knowledge, and public opinion has taken a decided turn that way, they will come over by thousands."

There are many reasons for believing that all over the world there will, ere long, be a flocking to the standard of the Cross. No one can study the past—note the preparations for it, and the unrest in heathen lands—and fail to be drawn toward such a conclusion.

"Know this, too, before you are older,

And all the fresh morning is gone:

Who puts to the world's wheel a shoulder

Is he that will move the world on."

The American Edition of the Revised Bible.

The pastor of one of our California churches remarked, the other day, that the American edition of the revised Bible ought to be adopted in all our churches. And it certainly is superior in many respects to any edition yet issued. The Pacific received a few days ago a handsome volume from Messrs. Thomas Nelson & Sons of New York, who issue the only editions authorized by the American Committee of Revision. This particular one is called the Standard edition. Of quarto size and long primer type, it is one to be commended especially for home use.

The American edition sprung from the desire on the part of many to have in the body of the text those translation preferences which were suggested by the American members of the Committee of Revision, and which the judgment of scholars, both in Great Britain and in the United States, has in general approved.

Some of these preferences were given in an appendix to the edition issued immediately after revision from the University press of England, but so hurried was the preparation that they appeared with many imperfections. With the hope that the English presses might be brought to an eventual acceptance of the American preferences the number of points of difference was reduced to the lowest limit, and accordingly many emendations which the American revisers had, by a two-thirds vote, pronounced of decided importance, were omitted from the appendix.

The American Committee, after being true to its pledge to sanction none but the editions of the university presses of England for a period of fourteen years, recently prepared and authorized the publication of this American edition by Messrs. Thomas Nelson & Sons. They send it forth with the belief that it "will on the one hand bring a plain reader more closely into contact with the exact thought of the sacred writers than any version now current in Christendom, and on the other hand prove itself serviceable to students of the Word."

In our opinion the revised Bible will gradually replace the version of 1611, and the indications are that in our own country the American editions are to be given a very general preference. In the one now before us the English preferences are given both in an appendix and in marginal notes; and in the latter way other readings are also indicated.

A very commendable feature of this edition are the headlines which enable the reader to locate more readily than otherwise, by a turning of the pages, passages of Scripture to which reference may be desired. And so excellently are the chapter divisions and the verse divisions indicated that any one can find a particular passage as readily as in the King James version.

All in all, we feel justified in saying that a big step has been taken by the publication of this American edition toward popularizing the revised Bible.

Let all California read the Washington letter this week and rejoice with Plymouth church, Seattle.

An Important Movement.

A movement was inaugurated recently in Oakland which, if successful, means much for Congregationalism in that city and hereabouts. It aims at the establishment of a strong Congregational church on Grove street at a point between Thirty-fourth and Thirty-sixth streets. This involves the entering into it of enough members from the Plymouth Avenue, the Fourth and the First churches to start the new organization with a membership of one hundred and fifty persons and a subscription of \$2,000 for current expenses the first year. Under this plan the work would no longer be carried on where the Plymouth Avenue church is located, nor would there be at the Fourth church location more than a branch Sunday-school. It is worthy of note that among those signing a paper and pledging themselves to enter into such a work are two of the deacons of the First church, the leading members of the Fourth church and the Rev. Dr. George Mooar of Pacific Theological Seminary, at present and for many years a member of the Plymouth Avenue church. It seems that it is more difficult for the members of the Plymouth avenue church than for others to surrender their present work and unite in the new movement, but with the beloved Dr. Mooar in favor of it, it begins to commend itself to them more generally than it did at first. We believe that it is a consummation devoutly to be wished. We know it to be very much desired in the Congregational fellowship about San Francisco Bay. There is nothing now contemplated hereabouts that would so strengthen our work. On its success, it seems to The Pacific, depends the future of Congregationalism in all North Oakland, a region, because of its location out Berkeley way, growing all the while more important. This is a matter in which there should be the wisest endeavor and over which there should be much prayer. A church properly located in North Oakland by one hundred and fifty united, earnest Christian people, or even by a smaller number, would have promise of becoming in a decade or two as strong a church, in many respects, as our First church. We shall await with interest and hope the outcome of this effort.

The third of the cottages planned for by Mrs. M. F. Smith of Oakland in that highly commendable philanthropy of homes for the nurture of homeless girls was dedicated last Saturday. Some of the children in the cottage received new names. It is progress toward that day when there shall be no curse any more, when all shall see His face and when His name shall be on their foreheads.

Prof. F. H. Foster of Pacific Theological Seminary has been invited to take for the current seminary year the work in Systematic Theology of Professor Minton in the Presbyterian Seminary at San Anselmo. Professor Minton will be absent in the East in the interests of the Twentieth Century Fund and in the work of the Creed Revision Committee.

Social Effort and Spirituality.

A Sermon by Charles R. Brown.

"He judged the cause of the poor and needy; then it was well with him. Was not this to know me, saith the Lord?" (Jer. xxii: 16.)

The idea is abroad that social effort tends to destroy or at least to obscure spirituality. We are told that people engaged in strictly humane service, or in effort along the lines of industrial betterment, have a strong tendency to become secular and irreligious. They may be very good people, it is said, but they are not spiritual.

The text does not seem to face that way. "He judged the cause of the poor and needy"—he served the interests of those people in the community who wanted help—"then it was well with him." It was well with him because in this way "he knew the Lord." The essence of spirituality is knowing God, not by mastering intellectual accounts of his Attributes, but by sharing in his power, wisdom and goodness, through personal experience of his Presence and Love. To thus know God is "eternal life"; it is also spiritual life of the highest order. The old prophet tells us that those who served the cause of the poor and needy came to know God through that very service.

This is no stray or chance text. The same note is struck throughout the Bible. Moses had a vision of God at the burning bush. He regarded it as one of the profoundest experiences of his life, for it lay at the foundation of the splendid service he came to render. And when the voice of God came to him in that crucial hour, it spoke not of his personal salvation, nor of certain sweet and holy feelings he might come to cherish; it spoke to him of his obligations in the line of social service. "And the Lord said, I have seen the affliction of my people by reason of their Egyptian taskmasters. I know their sorrow and I am come down to deliver them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring them out of Egypt." In this summons to social usefulness, God revealed himself to Moses at the bush that burned with fire. In his actual acceptance of the call, Moses gave the strength of his life to the emancipation of his countrymen from slavery, to the development of a national consciousness and loyalty, to the establishment of a body of laws and institutions that should be for their individual and corporate health and to the hearty recognition in all their affairs of Jehovah, the true and living God. Was not all this to know the Lord and to develop a spirituality that saw him "face to face" in the daily round of service?

You have studied the same truth in Christ's teaching. The lawyer came to Jesus asking, "What shall I do to inherit eternal life?" The only answer Jesus gave him was to remind him of the great command enjoining the love of God and of one's neighbor, and to further draw for him the picture of the Good Samaritan. He emphasized the fact that the possession of eternal life is best indicated by meeting the claims of needy humanity, wherever found, or of whatever race or type of belief, with loving efficient service. And the last word of Jesus to this inquirer after spiritual life was, "Go thou and do likewise."

In his picture of the Last Judgment, Jesus says to certain men, "I never knew you." What was lacking? The hungry poor had not been fed; the shivering children had not been clothed; the lonesome stranger had not been regarded; the sick and imprisoned had been forgotten. "I never knew you"—and not to know Christ is to be without spirituality. But other people described

in the account inherit the kingdom prepared for them, because they had entered into the habit and disposition of humane service. They had served the cause of the poor and needy, not merely in supplying the materials for comfort, but by bringing intelligence and character to aid in their recovery to full and joyous manhood—and then it was well with them in the day of judgment.

These plain teachings of Scripture are confirmed by our own experience. Social effort rightly conceived brings as its reward a spirituality, deep, rich, genuine. I think of a conversation some years ago with a successful business man in Boston. He was a Congregationalist, the son of a Congregational clergyman, and devoted to his church. He was strongly conservative in his theology. He told me of his Christian work during the last winter. With a group of Christian business men he had been working in the South End of Boston to improve the conditions for the mass of people who make their homes in that section. They had been compelling landlords to make certain tenements sanitary; they had been securing the enforcement of law against certain shameful dens of vice that were a successful menace to the youth of the district; they had been doing much to give employment to those out of work, for it was in the era of hard times; they had been laboring to offer a cheaper and more wholesome food supply to needy families; they had been promoting an institution, which, with its boys' clubs and girls' clubs, its mothers' hour and workmen's resort, its agencies for bringing cheer, hope and new purpose to the disheartened, was becoming an offset to the rum shops; they had been encouraging a certain church to dispense other substantial values along with its doctrinal instruction. He had found deep delight in his work and as he finished the account, he leaned across the table and said most earnestly, "You know, I get nearer to my Lord and feel more of the presence of the Holy Ghost in working with these poor people down there than I ever did in our church prayer-meeting." He was a man who could and did take an effective part in a prayer-meeting, too, but the deepest spirituality was realized through his social service. "He served the cause of the poor and needy, and it was well with him, for thus he came to know the Lord."

The notion that social effort obscures spirituality arises first from a narrow view of spirituality. It is often regarded as a particular emotional condition, due, in large measure, to the external stimulus of a certain sort of hymns, testimonies, preaching and praying; and due in greater measure to a temperament capable of responding readily and powerfully to that kind of stimulus. Less than a fourth of our Christian people have that particular temperament, and in consequence many have been ruled out as "lacking in spirituality" by those who possessed the temperament and with it a considerable degree of spiritual conceit. This is to make those who love God chiefly through their emotions judges and dividers over those who love God with their strength and their minds, and their hearts, too, though their stock of emotional vigor is less conspicuous. Spirituality rightly conceived must be as broad as human nature. People of whatever temperament, who stand with serene confidence in the power, wisdom and love of God, and then strive with all his help to do his will and realize his presence in the doing of it, are in the enjoyment of spiritual life. The emotional element in their experience will vary according to the temperament of the individual.

In the second place, social effort has been narrowly

conceived. There is a bold, unspiritual, materialistic form of social service. It is bent on feeding hungry mouths and clothing naked backs, as though mouths and backs made up the bulk of the problem. It is bent on getting certain economic theories in operation as though men were only more intelligent cab horses, intent solely upon shorter hours, better barns and more oats. Such incomplete attempts at social service do destroy spirituality. The love of God is not in them; the faith in a divine order which we are here to realize is wanting; the appreciation of those inner and finer values in men, which are not reached by materialistic schemes of betterment, is left out. Conceive the terms aright; make spirituality as broad as human nature wherever it seeks to do the will of God by the aid he lends; and let social service include the task of recovering the entire man from the clutch of all that hinders him in his growth toward the image of Christ, and you will find that social effort is the surest means of developing spirituality in Christian life.

One of the Christian heroes of the century died a few years ago. His name was Waring, and he lived in the worldly city of New York. He did not hold prayer-meetings for the conversion of the individual sinners, as did Jerry McAulay, although he rejoiced over that good work. He did not preach sermons full of burning indignation against a corrupt city government that connived with vice, stinging the conscience of a whole city into resolute action, as did Dr. Parkhurst, although he applauded the effort for municipal righteousness. He did not go off into a monastery and meditate on the sufferings of Christ until he had red spots in his hands where the nail prints were, as some saints have done—he would have branded that as a useless waste of nerve force. He did organize the street cleaning department of New York as it had never been organized before, and fight the devil of dirt. He made the streets clean and wholesome. He got rid of the city's decaying garbage promptly. He banished death-dealing smells from the poorer sections of the city. This was not romantic work. It was a hard, rough, disagreeable job. Some people would fail to detect the flavor of spirituality in it. But when we read that the death rate under political misrule had been twenty-five and that Colonel Waring, by cleaning the city, brought it down to twenty, we know that the One who came "not to destroy, but to save men's lives," looked on with joy. In those three years clean streets meant twenty thousand lives saved; twenty thousand homes saved from the sorrow of death. And many times twenty thousand people had a cleaner, healthier and happier city to live in. Then this modern saint went down to Cuba, you remember, at the call of his country, to clean up Havana and get rid of yellow fever. He there laid down his life for his friends, the poor Cubans. Trace the effect of work like that upon all the human values; trace its relation to him who went about among the lepers saying, "Be thou made clean," and you will see how spirituality, deep, real, splendid, can grow out of social service.

Personal holiness does not come by retirement from the world to escape its evil, nor by introspective exercises, in which some earnest souls spend the bulk of their energy, so much as it does from a strong, intelligent loving effort to help your fellowmen be what you believe God would have them be. We shall find our spirituality, not by retreating out of the world, but by staying in the world and being kept from its evil by our devotion to the work of securing its highest good.

It all depends on the motive with which we enter upon

social service. Some labor leaders have thrown themselves into the struggle for industrial betterment because they hate trusts, hate employers' associations, hate capitalists, hate the churches, because we do not espouse the cause of the labor union in a partisan way. Others enter upon the work of reform because of resentment aroused by the sight of a poor man's home, and of his struggle for existence, which is brutalizing instead of ennobling him. Such attempts do not bring spiritual developments; they lack the strength that would come from loftier ideals; and they forfeit the mighty aid that God gives to movements undertaken in the spirit he bestows.

We see this brought out in the life of Moses. One day he saw an Egyptian taskmaster beating an Israelite laborer. With the quick resentment of youth he sprang to the relief of his oppressed countryman; he killed the slave-driver and hid his body in the sand. His social sympathy was commendable, but resting upon motives of such a sort, it promised little. He was compelled to flee for his life to the land of Midian and his outburst effected nothing. Impulsive violence and hatred never settled a strike nor aided the cause of the oppressed.

But Moses staid in the land of Midian until he had another vision. He saw God's moral interest in the oppressed people. He saw the divine order of justice, fairness and consideration between man and man, which God was waiting to establish through the co-operation of his willing servants. He saw the whole range of values which could never be gained by killing oppressors, but which must be secured by invoking all the aid that the visions of Midian and Sinai offered. Then in that spirit, no longer one of personal resentment and hatred, but as a co-laborer together with God, he went back, and the end of his work was an independent commonwealth of free Israelites.

Spirituality needs social effort as a fertile field in which to grow; and social betterment also needs the fine energy that springs from spirituality. The men who glorify the class struggle, who put a materialistic interpretation upon history and who have scant regard for the social usefulness of religion, will certainly fail. The stars in their courses and the whole constitution of society are against them for their sure defeat. The religion of Jesus Christ promotes confidence and good feeling between man and man as nothing else will do. It develops good will and not ill will all the days of its life. This good will may not instantly divide up the results of production according to some socialistic scheme; it may not offer immediate solution to the pressing economic problems, but it becomes a wondrous aid in their solution. Lubricating oil is neither power nor machinery, but it furnishes something they cannot do without. Take the oil away and the machinery would speedily wear out or tear itself to pieces. In similar fashion the good will between man and man which Christianity induces is indispensable to the solution of industrial problems.

The claim that social effort rightly undertaken is a direct pathway into spirituality of the noblest sort roots down into the very heart of our religion. God reveals himself to us not upon the clouds or in abstract statements, but in "the man Christ Jesus," as Paul called him. When Philip said to Christ, "Shew us the father," Jesus did not draw a picture nor phrase a doctrine. He showed him a revelation of God in human terms. "Hast thou been so long time with me and yet hast not known me, Philip? He that hath seen me hath seen the Father." The principle of the Incarnation means that God reveals himself in human terms. He has so revealed himself in Christ; he will increasingly and progressively so reveal himself

to us, until we all come in our organized life unto the perfect humanity after the measure of the stature of the fullness of Christ. Therefore, we shall know His Presence and His Love, and so possess spirituality, as we enter intelligently and lovingly into that social service that makes for the perfected humanity.

Lord Shaftesbury, in the nineteenth century, stands as a better type of New Testament spirituality than Thomas a Kempis in the fifteenth century. Shaftesbury was a genuine leader in the actual evangelism of his own day, but the larger part of his time was given to laboring for the abolition of slavery throughout the world; to securing laws that made the employment of women and children in the mines of England impossible; to securing for weary toilers a ten-hour day, which then represented an immense advance; to the work of bettering conditions for the whole struggling population of his country." He served the cause of the poor and needy—was not this to know the Lord?"

On the other hand, Thomas a Kempis retired from family life, social life, business life, to the separation of the cloister. He left as his main heritage a beautiful little book of devotion which has nothing, or next to nothing, to say about Christian life as displayed in the relations of husband and wife, parent and child, employer and employe, or neighbor and citizen. The type of religious life portrayed in the "Imitation" is almost entirely introspective. It ministers to certain emotional states which have been construed so as to include all there is of spirituality. As between the spirituality of Shaftesbury and that of Thomas a Kempis, I would choose the former, as being more in harmony with the habit and spirit of the Master, who came eating and drinking, revealing his glory in a life that went about doing good.

If spirituality was rightly conceived and more broadly phrased, many would be drawn into Christian life who now feel that they have no affinity for it. Passionate natures like those of Augustine, Francis of Assisi and Thomas a Kempis show us but one type of Christian life. To other temperaments that type may not appeal—they are the other sheep which are not of the emotional fold; them also Christ must bring, that there may be one flock and one shepherd. The young man who has just become engaged finds unspeakable happiness in sitting near his betrothed, with all manner of mysterious tumults welling up within him, and talking endlessly to her of his affection. This is one phase of honest love. The maturer man, going straight about his business that he may make provision for his loved ones, counting his home the choicest place on earth, shaping his plans so as to include the welfare of those dear ones, even beyond the day he may be taken away in death, delighting in a peaceful satisfaction in the very presence of this wife of many years, might be outclassed in emotional fervors by the youth of twenty; but his love is that of a richer and deeper experience. His affection has added many a cubit to its stature since the more demonstrative days.

A Christian life must come to mean, for all thoughtful people, a deep trust in the mercy and help of God as he has offered it to us in Jesus Christ, together with a firm determination to do his will by the aid he lends. The degree of emotional fervor and inward assurance attending that settled trust and determination will vary according to the temperament of the individual Christian. But we may all rest content in the fact that this attitude and disposition, firmly maintained, will enable us to efficiently serve the causes God loves, and will bring us to know Him, whom to know is indeed life eternal.

The Bystander.

"Those 'New Truths.'"

Some time since a correspondent inquired of the Bystander what "new truths" the pulpit of today is supposed to preach. He answered the correspondent with frankness, saying that the phrase, "New truths," was a misnomer; that the "new" was in the mind, not in the "truth"; that truth is neither new nor old. An unknown writer in *The Pacific* of last week comes to the rescue and answers the question—to his satisfaction, but not to the satisfaction of the Bystander. While the Bystander is quite ready to call upon others to reply to his questions, he does not think, in this case, outside help is necessary, and wishes to correct the false impression made by the unknown correspondent's replies.

The "new truths" (using that term in the sense accepted by both the correspondents) of modern religious thought do not define the Fatherhood of God apart from redemption; nor Christ an example, not a vicarious Savior; nor sin, a misfortune.

The new theology believes in the atonement just as surely as Horace Bushnell, in the divinity of Christ, who vicariously suffered for the race, in sin, original and inherited, and in salvation through the life of God in the soul of man. The new theology believes in the Bible, inspired, "but not inerrant, though holding to its moral truth as the infallible rule of faith and practice, a co-ordinate authority with "the inner consciousness."

There are some results of the higher criticism which are accepted and some which the newer thinking rejects.

The "new truths" consist in a rational attitude toward old truths, so-called. The Bystander has just received some opinions on this subject of the effective pulpit and he finds that the following "new truths" ought to be pressed home in every pulpit. They are unity, reality, service and the gospel of Christ described in the language of today. Men like President Jordan, Dean Hoge, Dr. Jefferson, Dr. Gunsaulus, Dr. Bradford, and Dr. F. B. Meyer believe that preachers ought to adapt their preaching to the spirit of the age, and that the church fails, if at all, where it touches or ought to touch the life around us. Here is a letter from Rev. F. B. Meyer of London, who probably more than any other man has his finger on the public pulse. It is dated Nov. 19, 1901: "(1) In our own country, for which I alone can speak, I am afraid it is too true that the church is losing its hold upon the great masses of the working population.

"(2) I attribute this very largely, first to the pew system, which makes so many of our places of worship seem proprietary. I think the masses of the people are out of sympathy with some of our very ornate modes of worship, of the ritual or singing, and need something heartier and more homely. Also, many of our ministers, by the character of their sermons, are out of touch with the ordinary thought and home-spun language of their time.

"(3) As for the remedy, I would abolish pew rents, throw the places of worship more entirely open to anybody, as though they were public halls. I would have heartier and more congregational singing. I would try to diffuse a greater sense of welcome and cordiality, that those who enter the place might feel that they were made at home.

"(4) And, lastly, I would urge ministers to throw away of the Holy Spirit, who gives a fervor, a directness of their manuscripts and speak from the heart, in the power speech and a power of gripping people which more than anything else will fill places of worship with eager hear-

ers. It is well said, that the man would never lack a congregation who preaches to broken hearts, and I would add that no man need lack a congregation who expounds the Word of God, and is content to be an expositor of the divine thought."

If the unknown correspondent wishes an example of new truth as understood by the Bystander, here it is as expressed by the eminent English evangelist. The world needs a new adaptation of the eternal Word of God, and the preacher is wise who sees the need and sets about making the connection. One of the discouraging factors in the religious life of today is the charge implied in the nameless reply in last week's Pacific, that the men who use the words "new," or "progress," or "rational," are unsound in their faith and uncertain in their knowledge. It is falsely assumed in some quarters that the men who dip up the muddy waters of the seventeenth century have a monopoly of truth, and of evangelical religion. It is this spirit which keeps many bright young men from entering the ministry, and according to the best expert opinion keeps many churches comparatively empty. The preachers need the new spirit, the new spiritual temper, the untrammelled mind. Too many of us are anchored. The tides of the times sweep away from our swinging keel, but there we remain anchored to certain views which we suppose are the standards. Better be anchored in a bay than drift upon an unknown sea; but the pulpit has no business to remain fixed, on the one hand, nor drift wildly over the waste of waters. Its duty is to guide, direct, save and carry passengers from ignorance to light. The Bystander does not plead for intellectual license, but for pulpit freedom and sincerity, and deprecates any evidence of superior wisdom on the part of any theological school of thought.

Our plain duty is to adapt our sermons to our times. If this means preaching "new truths," then the more of them the better.

The Religious Awakening Among the Students of Japan.

Sidney L. Gulick.

We are in the midst of stirring times, both politically and religiously. The world notes political events, but passes by as unimportant many a movement which is really of great significance.

The Japanese churches have devoted the current year to special aggressive efforts to reach the millions with the gospel. Already the results have been remarkable. Wherever pastors or missionaries have been located protracted series of meetings have been held, preceded by special meetings for prayer, and accompanied by special methods for advertising the meetings; hundreds of converts have already been added to the churches and somewhere ten and twenty thousand have expressed the determination to "study" Christianity. These latter, however, must not be counted yet as converts, an error into which some seem to be falling.

Mr. Mott came to Japan at just the strategic time to give this aggressive movement a great impulse and also to focus the momentum and experience it had already secured upon work for the large student class, now numbering over 60,000 in the schools for higher education. On his arrival in Japan (September 23d) he found a large number of pastors, professors, Christian students and missionaries already filled with the evangelistic and praying spirit, waiting to be led by a commanding and inspiring leader to the grand work. Extensive and detailed preparations had been made previous to his arrival, so that the single month of his stay in Japan resulted in such

an awakening among the students as few had had the faith to expect. It is an epochal event.

Mr. Mott's first work was the holding of a convention in Tokyo (October 3d-6th) of all the principal workers for students. The membership was limited to 140 workers; it included presidents and deans of 11 Christian schools, 3 professors of government schools, 80 delegates from 28 Student Associations and 10 City Associations, 20 pastors and laymen, and 25 missionaries. This was a notable conference whose inspiring influence will long remain.

Mr. Mott's second purpose and perhaps his main work was the series of evangelistic meetings specifically for students in the chief educational centers of the land. In these addresses he pressed earnestly yet cautiously for full decisions to follow Christ. The large amount of seed-sowing quietly done during past years by faithful pastors, professors and missionaries made this method of work both possible and profitable. The number of decisions made immediately upon his searching sermons were: Sendai, 138; Tokyo, 431; Kyoto, 176; Osaka, 275; Okayama, 206; Kumamoto, 316; Nagasaki, 27; being a total of 1,469. Of that number over 1,000 were students, and the rest young men in the cities. These were remarkable results when we consider that in each case Mr. Mott never addressed the same audience twice, and that in some cases, as at Okayama and Nagasaki, he could not even remain to the close of the after-meeting, being compelled to run for the train or the steamer.

In each place effective conservation committees were immediately organized, the city young men were turned over to the care of the pastors, and the students taken into the Associations and formed into classes for regular instruction. Plans are also on foot, thanks to generous friends, for following up the work during the months to come by visits of able evangelistic preachers especially adapted to students.

Few more notable signs of the times in Japan can be found than the large audience of University students who gathered, in spite of a long-continued rain, to hear Mr. Mott's address delivered in the University itself, on the "Power of Christianity among the Students of the World." In addition to his addresses to students Mr. Mott spoke several times to missionaries and others. His indefatigable energy enabled him to have interviews with many of the leading men of the land, the results of which we shall doubtless hear in due time.

Truly this first year of the twentieth century will long be remembered as a remarkable year in the annals of the dental calls of the growth of the kingdom of growth of the Kingdom of God in Japan. The unprecedented calls for workers and openings for work emphasize appallingly both our lack of workers and our financial limitations.

Would that all Christians and churches in the homeland could see what we are seeing and be led to realize that the speedy bringing of the Orient to Christ in a large measure depends on their active consecration and sympathy. Pray for us and re-enforce us.

Matsuyama, Japan, Nov. 8, 1901.

Rev. W. H. Scudder of Berkeley will address the ministers of San Francisco and vicinity next Monday on the subject, "The Basis of Church Membership."

There is a good deal of difference between giving up and giving out.

God requires our persons before our purses.

Impressions of America.

By the Rev. Hugh Black.

No clergyman from abroad has for a long time made a better impression in this country than the Rev. Hugh Black of Scotland, who spent several weeks on our Atlantic Coast this year. Mr. Black having returned to his native land has been interviewed by the *British Weekly* as to his impressions of America. We quote as follows:

Great Qualities of Americans.

"The task of developing this great country has brought out qualities of skill and endurance, and the strong primary virtues that are telling every day in every branch of activity. American competition in the world's markets may hardly be said to be begun at present, since practically everything is needed at home, and any export trade is a trifle to the great domestic demands; but that she will be the most formidable rival to the industrial nations there can be no doubt. Everywhere there are such evidences of ingenuity, keenness of brain, technical skill, openness of mind to receive new ideas, that it is hard to conceive how such qualities can fail of their reward. The character of the people, quite apart from the immense resources of the country at their back, points to this almost inevitable success. There are a universal alertness and strenuousness that even a casual observer cannot miss. You never speak to a man who is only half-awake, as is too often the case with ourselves; they give you their whole attention, and ask shrewd questions which show that they are fully alive. There must be something in the atmospheric conditions of climate which creates this keen and quick action of brain, for even the somnolent European races wake up on the other side. The Italians, who in our own country loaf around with a street-organ or keep a gaudily painted ice-cream shop, do most of the navvy work in New York, putting in days of the hardest toil.

"Then another feature, which means a big start in a race where Britain handicaps herself heavily, is the temperance of all classes of the people. You would need to search in the slums of the large cities for what are common spectacles in our cities every day. In an English hotel the first thing a waiter brings is a wine-list, and makes you feel that you have done an injury to the house if you do not order from it; in an American hotel it is rather assumed that a guest does not drink wine unless he expressly asks for a wine-card; and as a matter of fact, looking over the dining-room of an American hotel, the great majority of the people drink only water. Working men, also, are very much more temperate than their corresponding class in England. It has to be said in this, as in many other things, New York is hardly quite representative of the rest of the country; since there the circumstances are exceptional. It is the great open door of America; and many of the immigrants who arrive there never get any further, so that large sections of the city are appropriated exclusively by foreigners keeping their home customs and habits.

"Another point which must tell in favor of America as a competitor with other nations is the remarkable openness of mind which the people as a whole maintain. They are willing to learn, to hear all sides, never foreclosing a subject as if the last word had been said on it. This openness, and ready response, and carelessness of the methods of red-tape to which older countries become wedded, can be illustrated from every region of thought and activity. One instance from my own experience exemplifies this freedom from the hide-bound. In New York I happened to preach in a Presbyterian church as a visitor from

Scotland; and shortly afterwards I was invited to address the students of half a dozen of the foremost universities, ranking alongside the best of our colleges. I thought how long it would be before an American minister visiting London under the same circumstances would be invited by Oxford or Cambridge or Edinburgh universities, on the chance that he might be able to interest some of the students or give them any sort of impulse. In America they don't ask whether you are an Episcopalian or a Presbyterian, but rather rejoice in getting an opportunity to understand others with a different hall-mark than themselves.

Education.

"Speaking of the universities suggests a sphere where America has done wonders—education. It would have been impossible to have covered the country, with schools and colleges, as has been done, without the princely liberality of the rich men. They have endowed education on a scale that sounds mythical to us, and yet on careful business lines. Mr. Carnegie's great gift to the Scottish universities is in keeping with what he and many others have done to many schools and colleges throughout America. The older universities of Harvard and Yale and Princeton have also shared in the almost prodigal gifts made on behalf of education. Future generations will reveal what a good investment in every sense of the word such noble giving has been.

"The deepest impression I have taken from our visit is connected, as it should be, with the tone and temper of the people so far as I have had opportunity of judging it. That can be summed up in a word as the most magnificent optimism. The wisest of the people realize that they have before them terrible problems, such as those connected with labor and the special trend of capital today in the formation of trusts and kindred manifestations, and the great race question which ever stares them in the face with every Negro to whom America is home as much as it can to any man, or the more political problems such as the new place America must take as a world-power with other nations; but with regard to any of these or all of them there is never heard any expression of fear or doubt. The one dominant note is courage and hope, and their faith in the future of their country has something of the sacredness of religion in it. Give them time to gather up the ropes in their hand and take in the situation, and they will drive the coach safely round any corner—that is the impression their attitude conveys. Every leal British heart prays for them Godspeed; for we know how much depends for the future of the world on how our kindred over the seas are guided.

The Churches.

"Something of the same courage and hope is to be found in the churches, among those whose chief desire is that the highest ends of the kingdom of God should be served by their country. Religious men know what issues hang upon their nation being made and kept Christian. The great dangers before them are those that are bound up in their phenomenal material success, the lowering of the ideals of life, the undue emphasis on wealth. In the large cities there is a dangerous relaxation of the Sabbath, and the temptation to feverish pleasure after the strain of feverish toil. It is a defect of the quality also that some of the religious movements should be unbalanced and feverish. Spiritualism, Christian Science, Zionism, and other sporadic symptoms sometimes make outsiders look upon America as religiously the home of the charlatan and the quack; but these are mere surface commotions, and do not seriously touch the true life of

the people's faith; and they are put out of perspective by those who gauge religious movements by the splash they make in self-advertisement. The church has had special difficulty in a country which has been opened up and settled with such amazing rapidity, especially from the fact of the great variety of races represented; but the same brave courage as to the future of religion is a feature of church life. President Roosevelt's article in the Fortnightly Review reveals how many noble men are taking up the social problems of New York, and spending themselves to solve them. I personally could never despair of true national religion for America after the experience of the awful week when President McKinley was assassinated. The whole nation was moved to tears and prayer, and the one melting thought was the goodness of the man, his simple-hearted faith."

Fisk University.

ITS SCOPE AND USEFULNESS.

The Rev. J. G. Merrill, D.D., formerly of Portland, Maine, was inaugurated a few days ago as President of Fisk University, an institution founded and fostered by the American Missionary Association. It was organized immediately following the war of 1861-5. It now has over 500 students, chiefly colored. In his inaugural address, President Merrill spoke substantially as follows:

I doubt whether in the entire life of our globe there has been so long a roll of pupils in school, so large a teaching force, so much money invested or spent for the training of the young, as is the case today.

This is peculiarly true in the United States. The public school system of our country is overwhelming in its proportions. The boys and girls taught at public cost, furnished with text books from the same source, in many instances conveyed from their homes to the school room by the city or town fathers, are an evidence that the public is in earnest—nay, is enthusiastic in the matter of educating the youth of our land. The private schools and denominational institutions that have been founded and maintained are also a marked evidence of the same fact. No one is surprised, as he glances over the morning paper, to learn of a million dollars having been given the day before by some rich man to a college or university, while the lavish founding of libraries as an ally of educational work has become almost a source of merriment, much as the throwing of silver pieces into a crowd awakens not only zeal to secure them, but banter and jesting. The most profound thought is being expended upon the methods to be employed in instructing the young. The science of pedagogy is abreast of the many other sciences that are leaping by bounds into the front rank of modern life.

The schoolmaster is abroad. It is he, rather than the clergyman, nowadays, who receives academic honors. Effort put forth in the work of education in these days promises fullest return.

Ours is a Christian school. We hold that a course of education, in so far as it lacks the Christian element, lacks its crowning glory. Young men and women can but receive an inspiration toward highest culture as they are taught that their training is for beings of two worlds. A school, college, university, which does not employ these forces in the shaping of its life is to be pitied. Its lack of sympathy with the Christ-ward trend of the times is lamentable in the extreme. Christian education is no narrow term. It is at a vast remove from mere denominationalism. None would be more quick to forbid an attempt to make mere Congregationalists of our pupils than the denomination that has given us the hundreds

of thousands of dollars that have kept Fisk in existence. In so far as we are merely sectarian we are unchristian. Nor is our institution a prayer-meeting, a Sunday-school or a church. A *sine qua non* of a Christian school is mental training; the nearer it reaches its ideal the more sound will be its scholarship.

While ours is a university, it is distinctively in its main features a college. A liberal education is not to be made a specialized one. The trend toward specialization set by Harvard University has had its trial and has been largely followed. It has experienced a marked reaction. Our student body and our exchequer have not been of such a nature as to permit it. The lines are being drawn between institutions that specialize and those that insist upon a curriculum that will train the whole man. Each has its advantages; each will be modified by the other. Personally, I regard the college a vital factor. To do the well-nigh superhuman work awaiting our alumni they must have learned, by a college or advanced normal course, the absolute necessity of patient, long-continued, exact and comprehensive training. Just here enters Fisk's life. It has proved beyond peradventure that there is no such difference between the Negro and the Caucasian brain as would make it necessary to give the two races a different type of education. College training tells in the equipment of the Negro professional man to the same degree that it does in the case of the white man. A people who do not have the background of an uneducated ancestry especially need thorough preparatory training before they enter upon the exalted vocations which have come to be called professions. No school in the country of equal grade with Fisk has in active life a larger proportion of its graduates working along lines for which they were educated; while the long list of those who have been numbered in our student body and have staid in the institution a sufficient time to enable us to put the Fisk mark upon them, alike with the alumni, have made useful citizens in the varied professions and other callings of life, well-nigh without exception.

No man of broad philanthropy can fail to feel that our constituency, the colored people, has claims upon those who are able to render them aid that are paramount and exigent.

Such a people, facing the loftiest years of all the ages, in a land whose constitution guarantees life, liberty and political equality to all its citizens, makes an appeal to the philanthropist unmatched.

Other far older, far larger, far richer, far more scholarly colleges and institutions could be blotted out of existence and the republic receive no harm, in comparison with the evil that would ensue were Fisk to cease to be. No greater menace to the weal of the United States of America ever threatened than that which results from the presence in our Southland of eight million of people who, until within the time covered by the life of the University, did not know their letters, and whose ideals of life, conceptions of right and wrong, were unspeakably meagre. Every hour of its existence Fisk University has acted as a corrective of this vast threat upon the life of the Republic. Today it gathers its pupils from every State of the South and from many northern States and Territories, and when it has placed upon them its mark, significant of Christian training and character, it sends them forth to battle all along the line against the giant host of ignorance, superstition and vice.

Nashville, Tenn., Dec. 3, 1901.

The heart's reservations are the limitations of the life's usefulness.

The Sunday-School.

BY REV. F. B. PERKINS.

The Making of a Nation. (Ex. xiv: 13-27.)

Lesson XII. December 22, 1901.

VI. Independence a Fact.

The morning of April 15, 1491, B. C., saw two nations in Egypt, where the setting sun had looked upon only one. The separation of the Children of Israel from their oppressors was complete. The king had thrust them out, and the people had hastened their departure. Since midnight they had been moving, from every quarter, toward Succoth, on whose plains, now covered with verdure, an encampment was begun. All that day, and probably longer, successive arrivals, from more distant points, added to their numbers. It was a motley gathering, aggregating between two and three million persons, if the "mixed multitude" of camp followers (xii: 37, 38) are included. Tents doubtless sheltered some; only the blue sky affording a canopy for others; while around them their flocks and herds fed upon the abundant pasturage.

How long this encampment lasted we are not told; but it could hardly have been less than several weeks; for there was much to be done—some measure of organization effected, leaders appointed and familiarized with their duties, the people accustomed to act together, a marching order established, supplies arranged for—all the thousand details which the movement of such a multitude would involve. God's championship did not relieve them from these necessities. He never does for man what man can do for himself. He dealt with that servile mob precisely as He does in lifting any inferior races or individuals up to a higher level. Their whole experience was to be an educational process; and the work was begun at the outset. It was, indeed, to be a constant battle for Him and His prophet to guard the people from pauperization, while coming in with divine aid, wherever such help was needed. The history of that nation indeed is hardly less valuable as a sociological study than for its distinctively spiritual teachings.

Starting.

At length the time arrived for moving. On that morning a cloud, like a pillar, seemed to stand before the encampment and to beckon them on. To some of them, perhaps, it would be suggestive of the signal—a smoldering fire held aloft in iron baskets, which was often used as a guide to the Egyptian armies on the march. So Moses interpreted this infinitely more august phenomenon, afterwards to become familiar through all their desert wanderings. It was the symbol of Jehovah's presence and leadership.

Now it moved in an easterly or northeasterly direction, and at once the Israelites took up their line of march. When night drew on, its aspect changed. It was then a luminous shaft, and stood, as if on guard, while the pilgrim army rested or journeyed, as the case might be. Then in the morning, again moving forward, it led them to the border of the desert, where the Egyptian government had established a line of fortresses, seventy to one hundred miles in extent, reaching clear across the isthmus, from sea to sea, as a protection against hostile incursions from that quarter. There they formed their second encampment—at Etham.

A month, or it may be two, had now elapsed since their exodus began. The Egyptians, meanwhile, had been engaged in funeral rites for their dead, and in recovering from the panic, into which they had been thrown by the awful calamity that had befallen them.

But now that the impression had somewhat worn away—as is apt to be the case, even where hearts are most profoundly stirred—and the losses, which the escape of their bondmen entailed, were more painfully apparent, both the king and the people awoke, not only to the inconveniences, but to the shame of their situation; and every day their sense of injury grew more bitter, and their wrath burned hotter.

Diverted.

It was evidently time for the Israelites to move on. Which way? The shortest and best route into Canaan, that "by the way of the land of the Philistines," was beset by warlike foes, with whom a servile and unarmed people, specially as encumbered by women and children and live stock, were utterly incompetent to contend. Their very first encounter would have sent the chaotic host fleeing back to the ignoble slavery of Egypt. Moreover, Pharaoh's garrisons had doubtless received orders not to allow the Israelites to pass that barrier.

God's course in the emergency was characteristic. First, confiding His purpose and its reasons, so far as necessary, to Moses, He bade him issue the order that the line of march be turned sharp around to the south, and camp be made near the northern extremity of the Red Sea.

And now, thought Pharaoh, when this new departure and the course of the Israelites was reported to him (xiv: 5), we have them at last just where we want them. It would have seemed so indeed.

Entangled.

On the east of them was the great fortified wall, running down to the very verge of the sea; on the west, a broken country, with Egypt beyond; and, fronting them on the south a mountain range, cutting across their way, leaving only a narrow footpath along the seashore. It was an opportunity not to be missed, to recover for himself and for the gods of Egypt, all that prestige and advantage which they had lost. He did not realize how much wiser than his vain-glorious shrewdness was the apparent foolishness of the God of Israel; how much stronger than his soldiery was Jehovah's weakness. And God let him think so—made his heart strong in Scripture phrase: let him bolster himself up in his conceit, unrestrained by any of those influences, which might have turned the current of his thought (xiv: 3, 4, 8); let him put in motion his forces at hand, and call in the more distant posts (xiv: 8, 9); and let him swoop down upon the defenceless host of Israel, in their encampment near Pihariroth.

The Hebrews were hardly more appreciative of their resources than the Egyptians. When, therefore, they beheld Pharaoh's proud array of chariots and horsemen coming down upon them from the north, their hearts stood still with terror. Trapped! Fools that they were to have been so deluded by the promises of this man Moses! to have been carried away by his professed "signs"! Was this his vaunted deliverance? Was this the Jehovah who, they were told, was so much mightier than the gods of their Egyptian masters? So, with an inconsistency only too common, their despairing cries to God, alternated with senseless and abusive complaint of Moses (xiv: 10-12). It is apt to be the way of people toward would-be-benefactors, when unexpected difficulties arise. We used to hear similar complaints occasionally, during our Civil War, from slaves, who had sought refuge within our military lines, or in freedmen's camps. Indeed, the words have a marvelously familiar sound, where conditions are far less desperate than in either of these cases. It seems to be the first impulse of most people, to

charge the difficulties of a situation upon some one else—God, the government; or the committee, or whoever is handiest—and this, even where the action criticised has been taken with their cordial consent, or even by their imperative demand.

It was a trying situation for Moses. But the way in which he met it, showed what progress he had made in disciplining his fiery temper to the meekness and gentleness of a true prophet of Jehovah. Without apparent irritation, as without apparent alarm, he looks at that approaching host, and, like a father stilling the fears of his child, bids the distracted people to be of good courage, assures them that Jehovah is neither unmindful of them, nor impotent to help, that no mistake has been made in the plan, and that they have only to rest quietly, in the confidence that their fathers' God, without their aid, will again deliver them, and demonstrate His supremacy, as against the gods of Egypt, and its haughty king (xiv: 1, 14; cf. Ps. cvi: 6-11).

Delivered.

Still the people, for the moment, by such words, the great prophet seeks again a secret place where in prayer he may unburden his own heart of the anxieties which he cannot wholly throw off; for it is a singular fact that one may often carry comfort to other sufferers by arguments which cannot give his own heart repose.

It was well for Moses to go apart with God. But it was not well for him to spend the time thus when other duties pressed; for not even the holiest engagements have the right to crowd into places or consume the time belonging to others. General Howard, e. g., was a man of prayer, and would have his period of devotion. But he rose for this purpose at least one hour before any anticipated movement was ordered. It would not have been right for him to delay the march of his corps for this purpose.

Moses would seem to have been in just this danger; and so God gently reproves his untimely action—"Wherefore criest thou to me? Speak unto the children of Israel, that they go forward."

That was sufficient. Moses was recalled to himself, and with renewed courage and steadied nerve did as he was bid.

Let us, in imagination, put ourselves by his side. The encampment was, we may conclude, near the site of the present town of Suez, and the time toward evening. Sharp, upon the commotion of the camp, rings out the command, "Forward!" The order is taken up and repeated by each subordinate officer, and soon the whole wondering multitude are in motion. What follows?

1. The cloud, which had hitherto maintained its place at the head of the host, now moves to the rear. The Israelites have looked for the last time upon the proud Egyptian army (v. 13); for instead of being now an upright column the cloud would seem to have spread out, until it covered the entire rear of the Hebrews, a dense, impenetrable curtain—an appearance like the fog which recently hung over San Francisco bay, through which no light was strong enough to pierce. And it came between the camp of Egypt and the camp of Israel, shutting out each from the view of the other.

But now comes into view the most remarkable fact; viz., that while it stretched a dense white pall before the Egyptians, on the other side, it was luminous with a light, which gave to the whole region the brightness of day. "And there was the cloud and the darkness," intensifying the darkness of the night for the Egyptians, "yet gave it light by night," for the host of Israel; and the

one came not near the other all the night." It was paralyzing to the pursuers, but the pursued could act with entire freedom.

To what shall we ascribe this phenomenon? A miracle? Yes, in that it was a "sign" of the personal interest and agency of Jehovah, in the matters then pending; a "wonder," too, both to those immediately concerned, and to this scientific age, with all our present-day equipment. A "miracle" of timeliness also, in its perfect adaptation to the needs of God's children. But what more? We neither know, nor, except as matter of curious interest, do we care to know. If God did it, that is enough. He can do one thing as easily as another. He can lay constraint upon the operating forces near at hand—then the result is, technically, a miracle—or far back, and then it would be called a providence. But what is the difference, as long as He did it and did it with a purpose—as He did. Now, since God of Israel is God forever and ever, this reasoning is as valid and as full of comfort for us as for Moses and his host.

2. By this time the advance has neared the margin of the sea, which is here about three miles wide. And Moses lifted up his rod—a very ordinary shepherd's staff, but put to very extraordinary uses—and held it over the water. What then? Nothing, so far as Moses was concerned. But "Jehovah caused the sea to go back by a strong (north) east wind all the night, and made the sea dry land, and the waters were divided." There are, and probably were then, shoals in that locality; and results somewhat similar to the one recorded have been known to occur in modern times. There is no question about the matter thus far. It was a wild and fearful night, memorable as such in the Hebrew traditions (cf. Ps. lxxvii: 17, 18). But was this all there was to it? Note (1) that the cleaving of the pathway through the waters began when Moses, divinely directed, stretched out his rod over the sea. (2) That the portion thus uncovered was wide enough to make a roadway for the entire encampment, moving in parallel columns. (3) That not only were the waters above the ford held there as a wall, but those below were likewise controlled ("the waters were a wall unto them on their right hand and on their left") and prevented from rushing in. (4) Moreover, this wonderful roadway was held open, not until the return of the tide, but until that definite time when Moses again stretched out his rod (vs. xxvi: 27). Then the waters returned in their height.

Again we say, it matters not at all what material forces or human agencies were employed in affecting this result; the only efficient cause was God: it was His personal "sign," His wonderful "achievement, His "miracle" of timeliness and grace.

3. With awe-filled hearts and with a new conviction of the Lord Jehovah as the God of gods, the people trod that marvelous highway; men, women, children, and all their possessions passing safely over to the other side.

4. Meanwhile, how was it with the Egyptians? Darkness brooded over them. From beyond that impenetrable curtain muffled sounds may have reached them. The Hebrews were evidently moving; but they dared not venture into that dense cloud, with its awful possibilities of disaster (cf. the situation of the "San Rafael" and "San Salito, and its result). At last, slowly advancing, they found themselves, amid that wild turmoil, at the sea-shore; and, blindly following the sounds, pressed on in pursuit of the Israelites. But the path, which was so bright to the one, was black with midnight darkness to the other; for those went forward under divine direc-

tion, these stumbled over their own vague guessings.

5. Suddenly, in the early morning hours, out from the blackness before them, "Jehovah looked forth upon the hosts of the Egyptians" (v. 24). Was it some mysterious lighting up of the cloud, as it were, a shining through of the glory beyond (as godless men are sometimes overwhelmed with a glimpse of those awful truths, at which they are wont to scoff), or was it the terrific play of jagged lightning flashes, as if that whole mass were alive with God?

It matters not. Whatever its form, it "discomfited the host of the Egyptians. Simultaneously, their chariots began to drag heavily in the soft sand, wheels were wrenched off, general confusion ensued, amid which, with loud despairing cries (v. 25), each man, abandoning chariot or horse, sought to make his way back to safety (cf. Rev. vi: 15, 16).

6. It was then that Moses again stretched out his hand over the sea, and, at once, the sea returned in its strength," and covered the chariots and the horsemen, even all the host of Pharaoh, into the sea. There remained not so much as one of them." "Thus Jehovah saved Israel that day out of the hand of the Egyptians." And here, upon the further shore, we must leave them, "believing," as He doubtless thought they did, in Jehovah and in His servant Moses; "singing His praise," as we so often do, after some experience of delivering grace, only too soon forgetting His works and disobediently turning away from His counsel. "Nevertheless, He saved them for His name's sake," as, time and again, He listens to our distressful cry, "that He might make His mighty power to be known.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Our Gifts to Our King. (Matt xi: 1-12.)

Topic for December 22, 1901:

Let us say offering rather than gift. It may appear finical to make this distinction, but as such matters go there is no little danger in gift-making. That gift is rare which does not leave behind it in the giver's mind the lingering impression that he has done something rather meritorious. If these gifts are repeated and continuous, it grows imperceptibly in our minds that there is some obligation resting upon the recipient either to return these gifts or to live in an atmosphere of constant acknowledgment of favors. It requires rare grace to distribute our gifts with no influence of subtle evil nestling in our minds.

* * *

But whether we call it gift or offering there are certain cautions which must be heeded if we are readily to honor our King or affect ourselves helpfully.

As an instance, our offering must not be for the purpose of purchasing favor and a good standing in the estimation of our King. I do not know whether this thought was in the minds of the Magi or not. It was the Oriental way almost universally to make friends with any new power by bringing or sending gifts commensurate with the position of the potentate. The Pharisee congratulated himself upon having divine favor, in part because of his offerings; and it would not be a surprising matter to discover in our human nature a tendency to think of securing God's favorable judgment and treatment of us by means of the money we turn over into his work or the time we devote to his cause. Even as good a man as Nehemiah, after reciting what he had done in the cause,

appeals to God to "remember" him for it. Making a generous subscription to some church or reform work, and then expecting to be "remembered" on account of it at certain crises or judgment days in our experience, can not be acceptable to our King or helpful to ourselves.

* * *

Neither can "gold, frankincense or myrrh" be a substitute for other obligations to our King. If money is all that a man has to offer to God, it is a poor investment. As far as securing that for which it was given, it is a total loss. It draws a blank every time. Any human heart that is pining for love from one from whom it may rightly be expected, is plunged into deeper sorrow by the offer of money as a substitute. There are few sadder people in this world than those wives who married and thought they were welcoming a husband, but found, alas! they only got the privilege of assisting in the disposal of a fairly well-filled pocket-book. Many aged and lonely parents are sighing today because, while they are made comfortable in food and clothing, their children are too busy or thoughtless to give them the affection for which they long day and night. No, our offerings to our King cannot in any sense be a substitute for some other gift for which he is asking and waiting and longing.

* * *

The value of our offering to our King is in its significance. If you were to go to that home over yonder, the mother living there would show you, perhaps, her choicest treasure. From some safe and hidden seclusion she would bring out a rude, homely trinket, the gift of her far-away child. Across the eternal shores he may be; but before he went he put into her hand this worthless toy as the sum of his great affection for his mother. With much labor and pains and expectation he wrought out by his own hand that offering which carried with it all of himself. What cares that mother that her boy's gift is rude, coarse and utterly without intrinsic value? It means love; it signifies loyal devotion; it has heart and soul back of it! Buy that trinket? Not at any price. To her, and only to her, it is priceless because it is the meeting-point of her sanctified love and her boy's sacred affection.

So will our offerings to our King be, if offerings they are. They will mean to him the sincere, deep and endless love of a human soul for whom he gave his life on the cross. The offering may be much or little in its amount, but if it is the actual proportion of our ability, it is large and priceless to our King.

* * *

Once he sat in the splendid temple in Jerusalem. Just beyond him were the conspicuous treasury boxes of the Jewish church. The throngs were filling the corridors that day and ostentatiously making their gifts. With every sign of wealth many of them marched up to those coffers and dropped their numerous shekels in. But our King appeared to take little interest in the pageant until a poor and friendless widow had the boldness to join the moving company and, amid the jingling coins of the rich, to add two trifling bits of metal, too insignificant in value to be counted. They might have fallen into any crack without detriment to that treasury. But our King was aroused. More to him than all the other was that offering, because with it was all there was of her. "She of her want cast in all she had, even all her living!" our King exclaimed, as he arose with lighted face and kindled eye. She would rather starve herself than to bring no worthy offering to her King. That was the gift of a soul's love. The "two mites" were but the postage stamps which brought the offering to the heart of the King.

Woman's Board of Missions for the Pacific.

President.....	Mrs. A. P. Peck.
189 Fifteenth street, Oakland.	
Treasurer.....	Mrs. S. M. Dodge.
1275 Sixth avenue, Oakland.	
Home Secretary.....	Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.	
Home Secretary.....	Mrs. R. E. Cole
1367 Castro street, Oakland	
Foreign Secretary.....	Mrs. C. W. Farnam
Fruitvale.	
Branch Secretary.....	Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.	
Superintendent Young People's Work.....	Miss Alice M. Flint
60 Santa Clara avenue, Oakland.	
Recording Secretary.....	Mrs. S. F. Bufford
1814 Sutter St., San Francisco.	

The Quarterly Meeting.

The quarterly meeting of the W. B. M. P. was held on Wednesday, Dec. 4th, in the parlors of the First church, Oakland. Mrs. Peck, the President, opened the meeting with the hymn, "Holy, holy, holy, Lord God," followed by a prayer for guidance and protection for missionaries, especially for Miss Stone. The hymn, "Oh, Worship the King," was sung, then Mrs. Peck read the eighty-fourth Psalm, "How amiable are thy tabernacles," dwelling somewhat on the sixth verse: "Passing through the valley of weeping, they make it a place of springs." We send money to missionaries in "places of weeping." Think of the work going on in foreign lands! In that work we are helping.

The hymn, "Come, Kingdom of Our God," was followed by the report of the Recording Secretary, Mrs. Bufford, given in her usual interesting way. The most of the report having already been published in *The Pacific*, it will not be repeated here.

The Treasurer, Mrs. Dodge, reported, since the annual meeting, total receipts of \$388.40; disbursements, \$144.85; leaving in the treasury a balance of \$243.55.

The Home Secretary, Mrs. Wilcox, reported two new auxiliaries—Park church, San Francisco, and Palo Alto. The auxiliary in Park church is in connection with the Ladies' Aid Society. Mrs. Wilcox also spoke of a little book called "Philanthropy of Missions," recommending it as a charming as well as useful book on missions, and urging the general adoption of it. A number of copies may be obtained at fifteen cents each. The new Secretary of Literature will be glad to furnish these, as well as other books and leaflets. Apply to Mrs. H. R. Jones, 810 Twelfth street, Oakland, Cal.

Mrs. Farnam, Foreign Secretary, reported little news from abroad. A postal card had been received from Mrs. Baldwin of Broussa saying that Miss Holt, the new teacher, had arrived from America. A journal has been received from Miss Wilson of Micronesia, which has just appeared in *The Pacific*. Mr. Frear has, as yet, no orders from the East to build a ship to reinforce the "Micronesian navy," though one is sorely needed. Concerning the appropriations for the year, everything suggested has been approved. Spain has been dropped from the list, because the school there is devoted to higher education. In place of that, work at Inghok, China, has been assigned us. We have Bible women, women's schools and medical work there; the appropriation being \$555.00. We have scholarships in Madura. We also support the girls' school in the Doshisha. Till 1896 there was no resident missionary at Inghok. A short time ago four missionaries left here for that place and Mrs. Farnam read a letter from one of them, which, with a short account of the work in Inghok, will be given in a later letter to *The Pacific*.

Some one in the audience asked Mrs. Farnam to speak of the little baby adopted by Mr. and Mrs. Dorward of the Zulu Mission. She told of its adoption and that it is a white baby. Mrs. Peck suggested that the baby be put on our Cradle Roll, which was done.

At Mrs. Farnam's suggestion Mrs. Peck explained what was meant by "women's classes." They are classes formed for Chinese women, who, with the consent of their husbands, leave the house-work for a time to attend these classes, held at certain places by touring missionaries. Their board is paid while they stay.

Miss Flint reported that the young people hold meetings every six months. The last was a good meeting.

Miss Piper, for the Cradle Roll, reported one new roll at Pacific Grove. She said the mothers became interested in missions through the babies. It is the children who will do the future work for missions. The pretty little mite boxes, representing a child holding up a candle, are ready for distribution. There are also cards with a Madonna and child pictured on them; for membership cards. Mrs. Peck thought it would be a good thing for all auxiliaries to buy one of the large cards to hang up.

Mrs. Huntington, a member of the Norfolk and Pilgrim Branch of the Woman's Board, was introduced, and very pleasantly gave us greetings from the Branch. She told us of the old church at Weymouth, in which every woman is a member of the Missionary Society. The church is three hundred years old. Mrs. Huntington said that every church has strength to sustain a missionary society if it will determine so to do.

Miss Brown, just returned from Niigata and Mrs. Smythe of the Methodist Board in Foochow, were introduced to the audience. Then the meeting was adjourned for lunch, which was furnished by the ladies of the church. Mrs. Peck urged all to make good use of the social hour.

AFTERNOON SESSION.

Mrs. Peck said she should have told us that Mrs. Huntington has a daughter, a missionary at Harpoot; a son, an instructor in Harpoot College; and another son in Robert College.

A dollar for Chinese women was announced from Mrs. Chandler, followed by prayer by Mrs. Merrill of North Berkeley.

The receipts from the lunch amounted to ten dollars, which were given to our missionary society.

Mrs. Jewett spoke on the plan of study of missions, which was recommended by the Ecumenical Council and showed the little book, called "Via Christi," gotten up by Miss Hodgekins, who is a teacher in Wellesley. This book contains the lessons, which are arranged to begin January, 1902. They range from the beginning of Christianity up to date. There are also some hymns in the book which is full of interest throughout. The cost of the book is thirty cents; it may be obtained of Mrs. H. R. Jones. Each auxiliary should have several. Programs for meetings may be arranged from the book.

Miss Brown of Niigata next addressed us. She said she had worked at that place ever since she went out. Her work has been mostly among women and children. After the two or three years necessary to learn the language well, she was engaged in city work mainly. Formerly no woman's society was allowed, but now there is a flourishing one, there being sixty present at the last meeting. Other societies beside the religious one have sprung up among the women. Sunday-schools have been established among the poorer children, who keep coming in greater numbers. Christian Sunday-schools

are not liked by the older natives, but the children enjoy them. They are full of mischief, like all children, but when their attention is gained they listen with ears and mouth wide open. Saturday evening preaching services are held in the same place. By taking out the two sides of the building, a large crowd can be reached. Sometimes a few stones are thrown, but no one is hurt. Miss Brown often called from house to house on the women. They were glad to see her, but nothing could be done till she had been offered tea and cake. They always offered something, were it only a sweet potato. Afterward they were ready to talk. If, however, the husband was in, the wife would subside into the background, leaving him to do the talking. Miss Brown says it is good to be in Japan. She does not wish any pity or sympathy, but enthusiasm for her work.

After a vocal solo, Miss Wilson's journal was read by Mrs. Wilcox. A part of this journal came out last week in *The Pacific*. We may have more of it later.

During the taking of the collection at this point, it was announced that the young people of the Alameda County Union are to fit up Miss Wilson's rest hut.

Mrs. Smythe of the Methodist Board in Foochow, next addressed us. She said she went out under the American Board, but married into "the Methodist Board." It is nineteen years since she went out. Her husband being ill, they have come back on his account. Foochow is the oldest station. There are about twenty-six thousand Christians in the province, which sounds as though much had been done, but there are twenty-six millions of heathen. Inghok is about fifty miles from Foochow. The country is beautiful. Foochow is on an island in the river. The Bridge of Ten Thousand Ages leads out of it. People travel in sedan chairs on land and in sampans on the river. A sampan is a Chinese boat, on which the owner lives with his family. There is accommodation for three or four beside the family. Sometimes it takes five days to go twenty miles. The people are hearty in their manners. In the homes of the Christians family prayers are joined in by neighbors and children. Mrs. Smythe thinks Inghok a fine place to work.

Mr. Frear said he had just received a letter from the Smiths from Honolulu. They are on their way to Inghok. So far they had had a good voyage. There was also a letter from Miss Abbie Chapin, who needs thirty or forty "solid" hymn-books for use in meetings of the mission—books that have good hymns and good music. Mrs. Peck said that the books formerly in use, "Laudes Domini," were destroyed by the Boxers. Mr. Frear then told of attending the meeting of the Board where the debt was raised. The greater the burden, the greater the relief in getting rid of it. It was so heavy it could hardly be lifted. The raising of it was a great joy, because it was so unexpected. It came spontaneously. God loves cheerful givers and this was done cheerfully. It was the largest meeting of the Board for years. It all came from a sum of money which had been given to be used as the Board thought best. If people knew the facts it would be an inspiration. We ought to realize our responsibilities. There is no subject so great as missions, the work of Christ, the redemption of the world. It is often remarked that missionaries speak better every year. That is because the work is larger and there is more success. Mr. Frear's speech was a rousing and interesting one.

Mrs. Peck asked that prayers might be continually offered for the officers of the Woman's Board, that they may do their work wisely and well. The meeting was closed by singing, "The Morning Light Is Breaking."

Woman's Home Missionary Union of Southern California.

The Annual District Meeting for the counties of Riverside and San Bernardino was held at Ontario on Friday, November 22d, the District President, Mrs. S. G. Lamb in the chair.

The opening prayer and praise service, having as its central thought, "Christ, our Redeemer enthroned in the hearts of men," was led by Mrs. K. G. Robertson, after which the theme of the afternoon was brought forward in an earnest, helpful paper on "Our Aim; Results," given by Mrs. Pickett of Riverside, who drew our attention to the great opportunity in Home Missionary work, and made clear the fact that the Church, wholly centered in self, has no faith in God or trust in his promises, and is therefore doomed.

Mrs. E. M. Pease, Superintendent of the Cradle Roll Department, followed with a brief outline of her special work. Of the eleven Cradle Roll Bands in Southern California, six are in this district. One of these—that in connection with First church, Redlands—has a membership of 140.

Mrs. E. C. Norton, Superintendent of Literature and Press Work, spoke of the aim and purpose of her department, outlining the list of programs which are being prepared for the remaining months of our missionary year.

Mrs. O. H. Duvall, Superintendent of Children's Work, earnestly urged the formation of Mission Bands in connection with all our churches, especially those which have no Junior Endeavor Society.

We will not soon forget the tender words of Mrs. A. W. Thompson of Etiwanda, in loving memory of Mrs. R. A. Boyd of Highland, who has recently passed over to the "better land." Mrs. Boyd was a member of the Program Committee and one of our most earnest workers.

The President spoke on behalf of the "Win One Band," after which Rev. R. B. Larkin, pastor of the church, gave to those present a real treat in his rendering of the solo, "I'm Far Frae My Hame."

The next item on the program, "Results Already Attained," drew forth interesting reports from the auxiliaries. All the societies in the district, except four, were represented by delegates. The benediction was pronounced by the pastor, Rev. Mr. Larkin, and this brought to a close a most helpful convention.

The success of the meeting was very largely due to the wise, careful planning of the District President, Mrs. S. G. Lamb of Highland, and to the friends in Ontario, who entertained us royally, and made us feel that we were truly welcome.

K. G. Robertson.

Concerning Mrs. Boyd, mentioned in the report of the District Meeting, one who knew her well wishes to add a few words.

She will be missed nowhere more than in her home church at Highland, where she was a dependable factor in every department of work. Her intense belief in the Christian's commission, her faith in the final triumph of the kingdom, her wisdom and tact made her an ideal president of the ladies' auxiliary, which position she occupied for seven years. Her ability as a leader and sympathetic insight into child nature fitted her in a marked degree for the position of Junior Superintendent, which she held as long as her health would permit. She was a genuine teacher in the Sabbath-school. No pupil left her class without becoming proficient in Scripture knowledge. She was a woman of rare character, whose

sympathies were well-nigh unlimited. One who knew and loved her best was wont playfully to style her, "At-las." She certainly did carry her world upon her heart, which load was lightened only through loving deeds and tender ministries.

MONTHLY PROGRAM.

Subject—"Foreign Missions at Home."

1. Devotional.
2. Reading—Introduction to pamphlet on "The Foreigner."
3. Five-minute paper or talk—"Our Work among the Germans."
4. "Work among the Slavs."
5. "The Slovak Work."
6. "The Scandinavians."
7. Reading—"A Leaf from My Experience."
8. Prayer.

References—"Foreign Missionary Work at Home," "The Foreigner," "A Bird's-eye View of the German Work." Also Congregational Work and Home Missionary.

For helps, address Mrs. E. C. Norton, Claremont, Cal.

Book Notices.

"My Host, the Enemy." By Franklin Welles Calkins. One of several sketches of life and adventure on the border line of the West gives title to this book. It grew out of the author's experience as a boy and as plainsman and mountaineer in the Upper Missouri country. These actual incidents of adventure surpass in some respects the inventions of the writers of fiction. The volume of 302 pages contains twenty-two sketches and is handsomely illustrated. The boys will like it especially; and they will therein get a knowledge of what life was in part—its adventuresome part—not many years ago on our frontier. And one who isn't any longer a boy must confess to having read during the last hour or two some of these sketches with considerable interest. [F. H. Revell Co, Chicago. \$1.50.]

"The Boy Problem." In this study in social pedagogy the Pilgrim Press of Boston and Chicago has sent forth one of the most valuable books of the year. The author, William Byron Forbush, is pastor of Winthrop church, Boston, and has done a work among boys which President G. Stanley Hall of Clark University declares to be "hardly less than epoch-making in significance." Dr. Forbush, he says further, "understands the natural boy and how to approach and handle him, and has also put himself abreast of the new psycho-genetic and pedagogical literature." It is the aim of the author to consider the training of the boy not in the home and the school, but to discuss him as dealt with in his social relations in the institutions of the community and the church. The following from the preface will best indicate the scope of the book: "There is a time when a boy emerges from the narrow bounds of a dependent self-life and from the limits of the school and the home, and seeks the larger social world of the street and the 'gang.' The instinct is legitimate and masterful and full of possibilities of danger or help. Its recognition is recent and literature upon it is slight. It constitutes the most pressing problem of adolescence. The solution of the problem may be sought from three sources; from a study of boy life, from a study of the ways in which children spontaneously organize socially, and from a study of the ways adults organize for the benefit of the boys. Such studies are the contents of the first four chapters. Following these are

some conclusions and suggestions." The Pacific has had inquiry of late for information as to methods of work among boys. This book is one we can heartily recommend to those making inquiry, as well as to all interested in such work and wishing valuable suggestions. The directory of social organizations for boys will put them on the track of whatever information they may desire that is not found in this volume of 190 pages.

"Deborah." By James M. Ludlow. This tale of the times of Judas Maccabeus is one of the most interesting and instructive of historical novels. It opens up in this form a turbulent period in the second century preceding the Christian era. The enemies of the Jews and of their religion were endeavoring to bring them to forsake their religion and to submit to the will and rule of Antiochus Epiphanes. Among the men of influence who refused was the aged Mattathias. Once when an apostate Jew was about to sacrifice to the heathen deity, overcome by his indignant zeal Mattathias struck the man dead before the altar. Then he fell upon the king's commissioner, put him to death, and called on his countrymen, who were zealous for the law of the fathers to follow him to the moutnains. But the aged patriot soon sunk under the hardships and sufferings that came upon him and his people, and his son Judas became the leader in the struggle for independence which followed. Our author takes this warfare against the Jews and this struggle for independence, and in fascinating story gives a picture of life in that tumultuous era. Deborah, a young Jewess, is the heroine of the story. She thinks that she hears the voice of God calling her to become an avenger of the wrongs of her people. She becomes not only a helper of, but an inspiration to Judas, the Maccabean leader, and stands throughout as a high type of devotion and heroism and self-sacrifice. In Deborah, in Dion, in Judas, there is inspiration for the reader toward all that is good and noble. Linked, as these characters in the book are, with the actual recorded facts of history, "Deborah" is well worthy a place in every home and in every library. [F. H. Revell Co., Chicago and New York; or, "The New Book Store," 16 Grant avenue, San Francisco. Pp. 406. \$1.50.]

"Suggestive Illustrations on the Acts of the Apostles." By F. N. Peloubet, D.D. This volume by the well-known writer of select notes on the International Sunday-school lessons will be found very helpful to Sunday-school teachers and pastors, prayer-meeting leaders and Christian Endeavor workers. It is a book of almost five hundred pages containing the text of the Acts and apt illustrations from all sources, library references to other illustrations, reference to photographs of celebrated pictures, etc. This revised edition comes at an opportune time, inasmuch as the Sunday-school lessons for the first six months of 1902 are selected from the book of Acts. In noting the fate of Judas this is said concerning the punishment of sin: "Some one said to a wicked man, 'You do not look as if you had prospered in your wickedness.' 'I have not,' he replied, 'I have met with all manner of misfortunes. I have twice been in State's prison; but I tell you my worst punishment is in being what I am.'" In connection with the sin of Ananias, it is said: "The temptation to sin does not depend on the amount of property, be it less or more. Adam and Eve had everything in the world except a single tree, and they gave themselves up to Satan in order to get that one tree. He who supposes that the possession of property would put him above temptation fails to read aright the lessons of history. Glory McWhirk, who saw so many good times

in which she had no part, said that 'any one could be good on \$5,000 a year,' but she was mistaken. She would get rid of one class of temptations only to fall into another." Concerning the tribulation mentioned in Acts xiv: 22, we find this among many other notes on the same verse: "The rainbow can be painted only on a storm. The most beautiful radiance of the sunset is reflected only from the clouds. The hill difficulty lies in every upward path." Such are a few of many fine illustrations. [A. J. Holman & Co. Philadelphia. \$1.25.]

"Typical New Testament Conversions." By F. A. Noble, D.D., LL.D. In the last year of his ministry as pastor of Union Park church, Chicago, Dr. Noble has done a good work by sending forth to a wider audience these sermons on conversion. The volume shows that today, as in the past, the pressing need is the conversion of men to the faith and life of Christ. Telling as he has the story of each individual conversion, it is shown that there are many gates to conversion; that experiences differ; and in it all there is a caution for those who think that others must have an experience similar to theirs. It also brings a message of comfort to such as are sometimes troubled because their experiences have not been like those of others in passing into the new life. The persons whose conversions are considered are: Matthew, Bartimaeus, Lydia, the Woman of Samaria, the Philippian Jailor, the Man Born Blind, Zaccheus, the Ethiopian Treasurer, Timothy, The Woman Who Was a Sinner, Sergius Paulus, Cornelius, The Malefactor on the Cross, Nicodemus, and Saul of Tarsus. In conclusion, there is a chapter on the Day of Pentecost, in which is noted the preparations the apostles had for that great day and the kind of preaching with which the church was so grandly started on its work in the world. "Peter might have held forth the Christ who had illustrated such divine sweetness in his daily life," says the author, "or the Christ of the lofty teaching and matchless character; or the Christ who had wrought miracles of healing and comfort; but he did not. The Christ whom Peter preached was the Christ who had suffered on the cross and rent the bonds of death asunder and gone back through the clouds into the heavens." The thoughts, in the last chapter, on prayer and of the need for the Holy Spirit in pulpits and in pews are worth to any Christian reader far more than the price of the book. [F. H. Revell Co. Chicago. Pp. 326. \$1 net.]

Secret of a Long Life.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions and did not believe all the world wicked and unkind.

She relieved the miserable and sympathized with the sorrowful.

She did unto others as she would be done by, and now that old age has come to her and there is a halo of white hair about her head, she is loved and considered. This is the secret of a long life and a happy one.—North Carolina Christian Advocate.

What some people are seeking is sensation, rather than salvation.

Church News.

Northern California.

Weaverville.—Weaverville Congregational church has purchased a lot for a parsonage and expects to begin operations on the building at once. Rev. Wm. Rogers, who came to us for a few months, has been invited to remain as pastor of our church. He has accepted.

Reno.—Rev. Chas. E. Chase has been invited to remain as pastor of our church in Reno, no time limit being given in the call. The relations between the pastor and people have been most pleasant and satisfactory, and the work of the past year such as to greatly encourage all interested in our church in Reno. The outlook for the future is certainly hopeful.

Southern California.

Villa Park.—This church has called to its pastorate, Rev. Francis Lawson, formerly pastor at Guerneville, Cal., and at Riverton, Neb.

National City.—This church, which last year was yoked with Chula Vista under the pastoral care of Rev. E. E. P. Abbott, has now for its minister, Rev. Arthur Farnsworth, lately pastor at Armenia, North Dakota. He is to minister also to the churches of Lemon Grove and Spring Valley.

Claremont.—A council is called for the recognition of Rev. Henry Kingman as pastor of this church, to meet Tuesday, December 10th. On Sunday, December 1st, the new president of the college, Rev. Dr. Geo. A. Gates, preached a helpful and inspiring sermon on the text, "I am the way and the truth and the life."

Avalon.—Sunday, December 1st, was communion Sunday. Six were received into membership by letter. The church interior is much improved by the new church chairs, which are very comfortable. A primary room is being fitted up for the younger classes in the Sunday-school. The Sunday-school has an increased regular attendance.

Los Angeles, Plymouth.—A well-rendered thanksgiving praise service was given on Sunday evening following Thanksgiving Day by the Primary Department of this church. The execution of the program by the little ones showed careful and skillful training on the part of the ladies who had the service in charge. The mid-week prayer-meetings of the church continue to grow in numbers and in spiritual life.

Los Angeles, Central Avenue.—The third anniversary of Dr. N. L. Rowell's pastorate was celebrated November 29th by a large and enthusiastic evening gathering. Neighboring churches of other denominations were represented by their pastors and ministers, and several Congregational pastors from other parts of the city were present to join with them in congratulations to pastor and people. The officers of the church expressed their gratification in view of the progress of the church during the past three years. Dr. Rowell responded with a warmth and tenderness which touched the hearts of all who heard him. The gathering marks a forward step in the progress of the church.

Los Angeles, First.—On the first Sunday in this month, Rev. Warren F. Day, D.D., Senior pastor, began his eighth year with the First church, Los Angeles. For more than a year his son, Rev. William Horace Day, has been Associate pastor. At the beginning of Dr. Day's

pastor there was a membership of 431. This number has been increased to 961—a gain of 530. Meanwhile, 840 have been received—150 during the pastoral year just passed, and 29 at the last communion. At the opening of this pastorate there was a heavy debt, which has been entirely removed, the last annual meeting showing a surplus. Preparations for the house of worship are being pressed as rapidly as is possible. The ground secured on South Hope street, which is very central in its relation to all the street railways, is 130x165.

Pasadena, First.—The annual meeting, held Dec. 4th, was the occasion of one of the pleasantest gatherings in the history of the church. About 275 sat down to supper together in the lecture room. Supper was followed by a large and enthusiastic business meeting. The trustees reported that a floating indebtedness of several hundred dollars, which has hung over the church for some years, had been paid through the exertions of the women, one of whom read a bright story on "How the Debt was Raised"; an appropriate original poem by one of the members followed. The note was then burned amid great rejoicing, the pastor referring to it as the *last* debt, past or future, of the church. The treasurer's report showed that about \$4,500 had been raised during the past year, \$1,260 of this representing the various benevolences. The envelope system of collecting is used in this church. Nineteen additions to the membership were reported during the past year, mostly by letter. An effort is now being made to persuade permanently absent members to apply for letters of dismissal to their present residences. Need of better Sunday-school accommodations was discussed and the Trustees were instructed to investigate the advisability of erecting a new building for this purpose. A call was issued to Jee Gay Chung of Hoi Ping, China, to become associate pastor of this church, and \$100 was pledged for his support for the coming year. He is one of the helpers of Dr. Hager of Canton.

Pasadena, Lake Avenue.—Last week Thursday the church held its annual meeting and celebrated its fifth anniversary. The Ladies' Social Union served a delicious chicken-pie dinner to 140 members and friends between six and seven o'clock. The roll-call and responses was a pleasant feature. The auditorium was crowded during the business session. The bright, crisp reports, replete with interesting facts, reviewing the year's work in all the departments of the church, manifesting an enthusiasm for the service rendered and ascribing thanks and praise to God for his leadership and blessing, were listened to with a keen interest. The following is a summary: During the year thirty-six have been added, making a total membership of 124. There were three deaths: Rev. Harvey Jones, Rev. Allen Hastings, Rev. H. G. Smead—all pillars in the church. Suitable resolutions, recognizing their service and deaths, were adopted. The net gain for the year was twenty-nine per cent. Of the eighty churches in Southern California this church stands third for the number of additions this year, not only as a total, but also those on confession. The C. E. Society, with a membership of forty-four, gave \$60.25 to missions. The Church Missionary Society contributed \$83.86 for foreign and home work. The Sunday-school has an enrollment of 179, an average attendance of 112; a total collection of \$122.70, \$42.93 of which was given to missions. The church Treasurer received from all sources, \$1,234.18; home expenses, \$938.74; paid out for Missions and charities, \$248.07, leaving a balance for current expenses and missionary funds. The pastor's salary was increased \$100. This was the best meeting the church

ever held; the spirit of brotherly love and unity was manifest in everything. The splendid service for the year portends grander things the coming year. The building is too small and an addition is contemplated. The "Win One" idea of the pastor is taking hold of the people.

How One Church Does It.

C. W. Merrill.

If an ounce of prevention is worth a pound of cure, possibly a pound of practice may be worth a ton of theory. We are constantly discussing the question of how to increase our offerings to the Benevolent Societies. I will not say anything about how we ought to do it, but simply tell what we have done and how we did it.

This church numbers less than fifty resident members. Going through the records for the four years previous to this, I found that the average of the offerings to the Benevolent Societies had been: to Home Missions, \$14.50; to Foreign Missions, \$11.25; to the Church Building Society, \$10; to the Sunday-school and Publishing Society, \$6. This year we have given to Home Missions, \$55; to Foreign Missions, \$56; to the Church Building Society, \$55; and to the Sunday-school and Publishing Society, \$17. How was this done? The process was so simple and comparatively so easy that I am almost afraid to tell you. At the last Annual Meeting we voted to put the six regular societies upon the list, giving an alternate month to each society. The first Sunday in the month the cause was presented—that is, the simplest, plainest facts concerning the cause were presented. Then slips of paper were distributed, and all of those who wished to give were asked to make their pledge. These pledges were gathered and the envelopes were returned during the month. That is all there was of it. Not a word was said to any one outside of the meeting itself, except to hand envelopes to a few who were not present. Now may I add a little "preachment" to the preachers. While I would not by any means make the preachers entirely or largely responsible for the condition of our missionary and benevolent treasuries, yet I must confess that I believe that there is along this line a great deal of truth in the old saying, "Like priest, like people." If the people know that the pastor's presentation of the cause is backed up by only a quarter or a half-dollar, it will not have as much force as if he can say modestly, but truthfully, "It is the rule in our home to give at least five or ten dollars to this cause each year." Certainly example here is worth a great deal more than theory. But I believe as a rule our pastors are very liberal givers.

Then I fear there are some preachers who are timid about presenting these causes. They are afraid either that it may interfere with their own salary, or that the people will not like to be crowded on these lines, or for some reason they are slow about pressing the claims of these branches of work. Now if the pastor carries the idea that their giving is a personal favor to himself, he had better go slow, so slow, perhaps, as to stop altogether. But if he presents it as it is, the Master's work, and their work, I believe he need never be afraid to press the claims. I do not believe any pastor's hold upon his people was ever weakened by his reasonably, honestly presenting the claims of the Master's work, and therefore, as their work. There is another thing (I am almost ashamed to speak of it, and still there may be need for it in some rare cases) the pastor himself may not be as deeply interested in these matters as he should be. If the people can say truthfully of the presentation of any cause, "Well, our pastor was dead in earnest today; he

evidently believes in that thing down deep in his own heart"; that will be a great point gained in securing their interest in the same cause. Let the pastor realize, first of all, that he is Christ's, and then that this work is Christ's, and then that the people are Christ's, and with the Holy Spirit's help he can weld these three facts into a generous offering.

Oroville, Cal.

Washington Letter.

By I. Learned.

The greatest event of recent years, or for many years, in the material prosperity of our churches, is the raising of the final sums for the entire debt of thirty thousand dollars of Plymouth church, Seattle, on Sunday, December 1st. A few weeks ago, when passing "The Lincoln," we were invited into a room to find gathered about a long table twelve or fifteen gentlemen of the members of that church, in consultation as to what could be done with this debt. We learned, too, that Plymouth's "Men's Club" had taken this matter in hand, were wholly in earnest about it and meant to make the complete cancellation of this burden a perfect success. The members of this committee had begun by first assessing themselves, and it was three thousand, and two thousand, and one thousand, "To every man according to his ability." A little later, it was told us, twenty thousand had been raised, and soon it was twenty-six thousand, and last Sunday the whole business was cared for by pledges covering the last dollar. The countenance of every member of that church is now radiant with joy and Dr. Temple's voice, as it vibrates over the phone, is resonant with gladness. We haven't seen his face since then, but it must shine over the hilltops of his parish, somewhat, a little after the manner of Moses on Sinai. Well done, Plymouth, under your grand leadership! May the Master now give to you a rich and bountiful spiritual blessing! By and by you will give the old mother church of Seattle Congregationalism an endowment of fifty or an hundred thousand dollars, that it may remain as a "down town church." Some of the members of this church are already negotiating for lots on "Queen Anne Hill," where there are some forty or more Congregational families, upon which, in the fullness of time, a church building shall be erected. It may not be for a year or two, but the Christian enterprise of that part of the city is sure to bloom in that way. Our City Missionary Society has been offered lots in two other sections of the city, one of which has been accepted, and upon this a Sunday-school will soon find shelter.

The Central Committee to arrange for the coming meeting in Seattle, of the Pacific Coast Congress, has been appointed and consists of the following: Rev. W. H. G. Temple, D.D., chairman; Revs. Samuel Greene, W. W. Scudder, Jr., E. L. Smith, E. T. Ford, together with Hon. W. H. Lewis and General Secretary Allen. A meeting of this committee will soon be called by the chairman, the date of meeting fixed and the program prepared as rapidly as possible.

Two meetings preliminary to the calling of councils for the recognition of that number of churches have recently been held; the one at Port Berkeley, which will consist of fourteen or more members, and the other at Brighton Beach, of eleven or more.

The new church building at Ritzville was dedicated last Sabbath, a full account of which time forbids including in this letter, but may be looked for in our next.

Seattle, Dec. 7th.

Some Curious Advertisements.

Advertisements should be carefully revised before they are thrown on the world. Here are a few which might be very much misinterpreted away from the sense of the advertiser: "Lost, by the Rev. —, a Sermon preached at —, last Sunday, on —. Of no possible use to anyone but the owner."

Here are two which I have cut from the papers—one provincial, the other London: "Splendid bull terrier, 2 years old, over 20 lbs., best house or yard living, would tear a man to pieces, broken to gun and ferrets, good night dog used to children. Approval. [Address.]" "Mr. — has for sale one of the best water and guard dogs of life and property ever known, he is a black, two years old, with a constitution as hard as iron and strength equal to a lion, perfect symmetry, excellent temper, a true companion, a complete sentinel and no garroting, worthy of notice."

Here is a doctor who is a little hard on himself. He says that he "has changed his residence to the neighborhood of the *churchyard* which he hopes may prove a convenience to his numerous patients." A calcutta tradesman offers for sale "A solid iron child's bedstead." I have seen somewhere a similar one, "A mahogany child's chair." A worthy housekeeper advertises to let "an airy bedroom for a gentleman twenty-two feet long and fourteen wide." And a house agent has a house for a "family in good repair, with immediate possession."—Peter Lombard, in Church Times.

Friends help us in our personal life. A pure-hearted friend is continually leaving touches of beauty on our character. We get from him good thoughts, wholesome influences, fresh inspirations, continual incitements. Longfellow tells us of a song breathed in the air which he found long, long afterward in the heart of a friend. So it is continually with the sweet songs, good words, and holy influences of friendship.

Legal Notice.

In the Superior Court of the City and County of San Francisco, State of California.—In the Matter of the Application of "The Congregational Associates," a Corporation, for Permission to Sell Real Estate.—No. 78,708.

ORDER SETTING TIME FOR HEARING.

The Congregational Associates, a religious and benevolent corporation, having filed in this Court its petition for permission to sell that certain lot of land situate, lying and being in the City and County of San Francisco, State of California, and particularly described as follows, to-wit:

Commencing at a point on the North line of Broad Avenue, distant thereon three hundred and twenty (320) feet East of the Northeast corner of Broad Avenue and Capital Street, running thence East along the North line of Broad Avenue seventy-five (75) feet; thence at right angles North one hundred and twenty-five (125) feet; thence at right angles West seventy-feet (75) feet; and thence at right angles South one hundred and twenty-five (125) feet to the point of beginning. The same being a part of Lot Seven of Block J of the lands of the Railroad Homestead Association:

IT IS HEREBY ORDERED that said petition be heard in Department No. Two of this Court on the 17th day of December, 1901, at 10 o'clock a. m., or as soon thereafter as counsel can be heard; and that a copy of this order be published for two (2) consecutive weeks prior to said day of hearing, in The Pacific, a newspaper published weekly in the City and County of San Francisco, State of California.

Dated November 29, 1901.

F. H. DUNNE,
Presiding Judge.

[Endorsed]: Filed, November 29, 1901.

WM. A. DEANE, Clerk.
By E. M. THOMPSON, Deputy Clerk.

Our Boys and Girls.

The True Story of a Baby Seal.

BY ALICE M. JENKINS.

May and Herbert were two little California children, who, with their father and mother, were spending the summer at a little town near the seashore, called Pacific Grove.

Such good times as the children had, wading and bathing, gathering shells on the beach and picnicking in the great, quiet pine forest back of the town!

One memorable day their mother made a tempting lunch, and their father harnessed Kitty, the horse, to the spring wagon, with the intention of taking the children to Moss Beach to spend the day. May and Herbert were in high glee, for to get to Moss Beach you had to travel several miles on a road which wound in a picturesque manner through the beautiful pine woods. The road on which the children and their parents rode was the famous "seventeen-mile drive," though the children's papa and mamma only took them as far as Moss Beach.

In the "Reservation," as the pine wood was called, their papa suddenly called May's and Herbert's attention to a beautiful creature standing a little way off among the trees.

"It's a female deer!" their father explained, with some excitement; "keep as quiet as mice, or it will run away."

The children were delighted to see a real, live deer in its natural home and sat not moving a single muscle for fear the pretty creature would get frightened and run off. It stood looking at them with great, soft eyes, and ears alert for a moment, then leaped away among the bushes. The children talked with pleasure for a long time afterward of this episode.

The ride they took through the wood was a beautiful one—the trees were so stately and all was so fresh and pure and wild. There was no sound to be heard excepting the murmuring of the wind through the pines and the far-off roaring of the sea. In one place they came to a great patch of ferns on either side of the road. Some people may not believe that when the children's papa stood among the ferns, they reached far above his head, but it is perfectly true.

After a while the little party emerged from the big dark forest, out into the open, where the sand dunes were visible, and in the distance the sea. They tied their horse to a tree and trudged down to the beach. The waves looked very grand and awful as they came roaring in through the fog and dashed upon the beach. Indeed, it was so very foggy that our friends could only see one wave at a time. It is a peculiar fact that half the time during the summer at Pacific Grove and Monterey it is foggy, while in winter and early spring it is sunny and bright.

The children were in an ecstasy of delight and ran along the smooth, white beach, dragging their shoes as they went to make the sand "squeak." For it was what people call "singing sand."

After the little party had eaten their lunch and were gathering shells and sea-moss and exploring the beach, May, who was playing with a long piece of kelp, suddenly spied, about fifty yards down the beach, a queer little creature flapping its way toward the sea. Before she was through wondering what it could be, Herbert spied it also, and cried to his father, "Oh, papa, look! look!" and a few seconds later papa had the little fellow by his funny tail.

"He is a baby seal," explained papa.

"Oh, what a cunning little fellow?" cried May.



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"Can't we keep him for a pet?" asked Herbert, while mamma laughed at papa's efforts to carry the wriggling baby in his arms. He was a 'cute little fellow, with soft brown hair, big eyes and a splendid moustache. He cried and barked and made a great deal of noise. I suspect the poor baby was calling for his mother. As it was now time to go home they put the baby seal in the front part of the wagon and had quite a time of it to make him be quiet. Mamma thought it a shame to take him away from his mother, if, indeed, he had a mother, and before they were half-way home papa had some misgivings as to how they could raise the little fellow. And oh, how the little seal did howl! No amount of smothering with gunny-sacks could stop the mournful racket. But the children were excited and enthusiastic at the idea of having a pet seal, and said "he was the dearest, darlingest little fellow that ever was."

Papa, who was one of the directors of "The Seaside Laboratory," said he would find a place to keep him there and the little fellow would not have cause to want for fresh sea water. May and Herbert were highly pleased and thought that they were the luckiest children in the world to have a dear little seal for a pet.

When they got home at last, papa took the little fellow down to the Laboratory, where he was made at home in the basement, with plenty of sea-water, in a big zinc box to swim in if he chose and a big rock in the middle to sit on.

That night the children went to bed, intending to visit the little seal the next morning as early as possible. Accordingly, right after breakfast, they ran down to the Laboratory as fast as their legs could carry them.

The men had taken Baby Seal out of doors for an airing, as he didn't seem to be feeling well. This latter fact made the children feel badly, and they caressed their pet and left him, promising to come again soon.

But, alas! their papa came home that noon with the report that the baby seal had died. The children grieved sorely for the loss of their little pet, but were consoled with the belief that he had gone to meet his mother in the heaven for good seals.

THE WORLD'S MAGNET.

Occasionally we meet a person who, in some remarkable way, has an almost irresistible attraction for everybody. It is not always easy to discover the reason; he is not, perhaps, especially handsome or clever; but wherever he goes a group of people quickly gathers round him. We solve the difficulty, or at any rate get rid of it, by saying that his personality is "magnetic." That is to say, he possesses a gift which may be compared to the peculiar property found in a certain oxide of iron, which will draw closely to itself any pieces of

THE CENTURY
MAGAZINE

will make of 1902 a year of

Humor

CONTRIBUTORS

To the Year of Humor: "Mark Twain," F. P. Dunne ("Mr. Dooley"), Joel Chandler Harris ("Uncle Remus"), Edward W. Townsend ("Chimney Fadden"), George Ade, Ruth McEnery Stuart, James Whitcomb Riley, Paul Laurence Dunbar, Gelett Burgess, Frank R. Stockton, Tudor Jenks, Ellis Parker Butler, Carolyn Wells, Harry S. Edwards, Chester Bailey Fernald, Charles Battell Loomis, Oliver Herford, Elliott Flower, Albert Bigelow Paine, Beatrice Herford.

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And Portraits of "Petroleum V. Nasby," "Josh Billings," "Mark Twain," John G. Saxe, "Mrs. Partington," "Miles O'Reilly," "Hans Breitmann," "Artemus Ward," "Orpheus C. Kerr," "Bill Nye," Frank R. Stockton, Donald G. Mitchell, H. C. Bunner, "Sam Slick," Eugene Field, Richard Grant White, Capt. George H. Derby ("John Phoenix"), Oliver Wendell Holmes, Mortimer Thomson ("Q. K. Philander Doesticks, P. B."), Bret Harte.

The West

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Interesting Papers on
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A great year of the greatest of American magazines begins in November, 1901, first issue of the new volume. Any reader of this advertisement will receive a copy of a beautiful booklet printed in six colors, giving full plans of THE CENTURY in 1902, by addressing at once

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steel in its neighborhood. We all know what amusing playthings are made of the magnet, but it is much more than a toy, for its power is utilized in several chemical processes.

Now, of all the great leaders of men who have exercised such a fascination over their followers, there is one who stands easily supreme. When he had only a few disciples Jesus Christ made the strange prediction, "I, if I be lifted up from the earth, will draw all men unto me." The history of nineteen centuries shows the gradual strengthening of this divine force of attraction. For there is nothing so attractive as love; and there is no love so attractive as the love of Jesus.

But the magnet does more than draw; it communicates to what is drawn something of its own power. The iron that is rubbed against it becomes itself magnetized, and can then exercise a similar magnetic force upon other pieces. So every great leader of men inspires his followers with something of his own strength and courage. Most of all does Jesus transform the lives of those whom he attracts into some likeness to his own. To those who respond to his call, he communicates something of his own magnetic force—that is his love; so that they, already magnetized by him, can magnetize others, and thus the number of his disciples is perpetually increased. Have we this power? If we have truly "been with Jesus," we shall have gained some share of that divine influence by which he won us to himself.

A Good Meal Without Meat.

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MAKING THE BEST OF IT.

"There's some words, seems to me," said Uncle Zeph, musingly, "that folks uses till they gits to hev no meanin' at all, like an orange that's all squeezed out 'nd no juice in it. I met 'Lijth Reynolds yestiddy, 'nd he told me that they hed a plague of skeeters down to their farm—jest ez thick as flies, in the barn 'nd the house, drivin' 'em all nearly wild. 'What are you doin' fer it?' I sez. 'Oh, jest makin' the best of it,' sez 'Lijah, 'burnin' smudges 'nd puttin nettin' in the winders 'nd sufferin' along somehow.' 'How about that pond back of the barn,' sez I, 'nd them rain bar'ls behind the chicken house? Ef you're startin' to make the best of it, 'Lijah, there's your chance not to hev any more skeeters.' You oughter seen 'Lijah look at me, ez ef he didn't sense what I wuz sayin'. His idee of makin' the best of it wuz jest 'sufferin' along somehow,' 'nd to put herosene on the rain bar'ls 'nd in the pond 'nd kill the pests before they wuz hatched. wuz outside his reckonin'.

"It's that way with most, I guess. Lyin' down 'nd lettin' things go is considered to be makin' the best of sorrow 'nd trial. A trouble comes along that's meant to strengthen us, 'nd we give right up 'nd call it resignation, which it ain't, but jest plain lack of backbone. We don't make the best of anything till we git out of it every last ounce of experience 'nd wisdom 'nd courage 'nd trust in God that lies hidden in it. We've got to grapple with things mighty hard sometimes before we make the best out of 'em—but we couldn't git that best enny other way, 'nd it's worth gittin' ef we do hev to work hard fer it," and Uncle Zeph shook his gray head with a sagacious smile.—Well-spring.

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4. Be independent. Do not lean on others to do your thinking or to conquer difficulties.

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